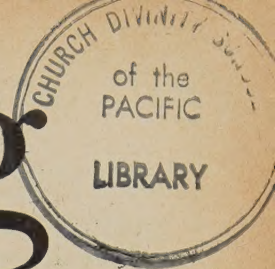


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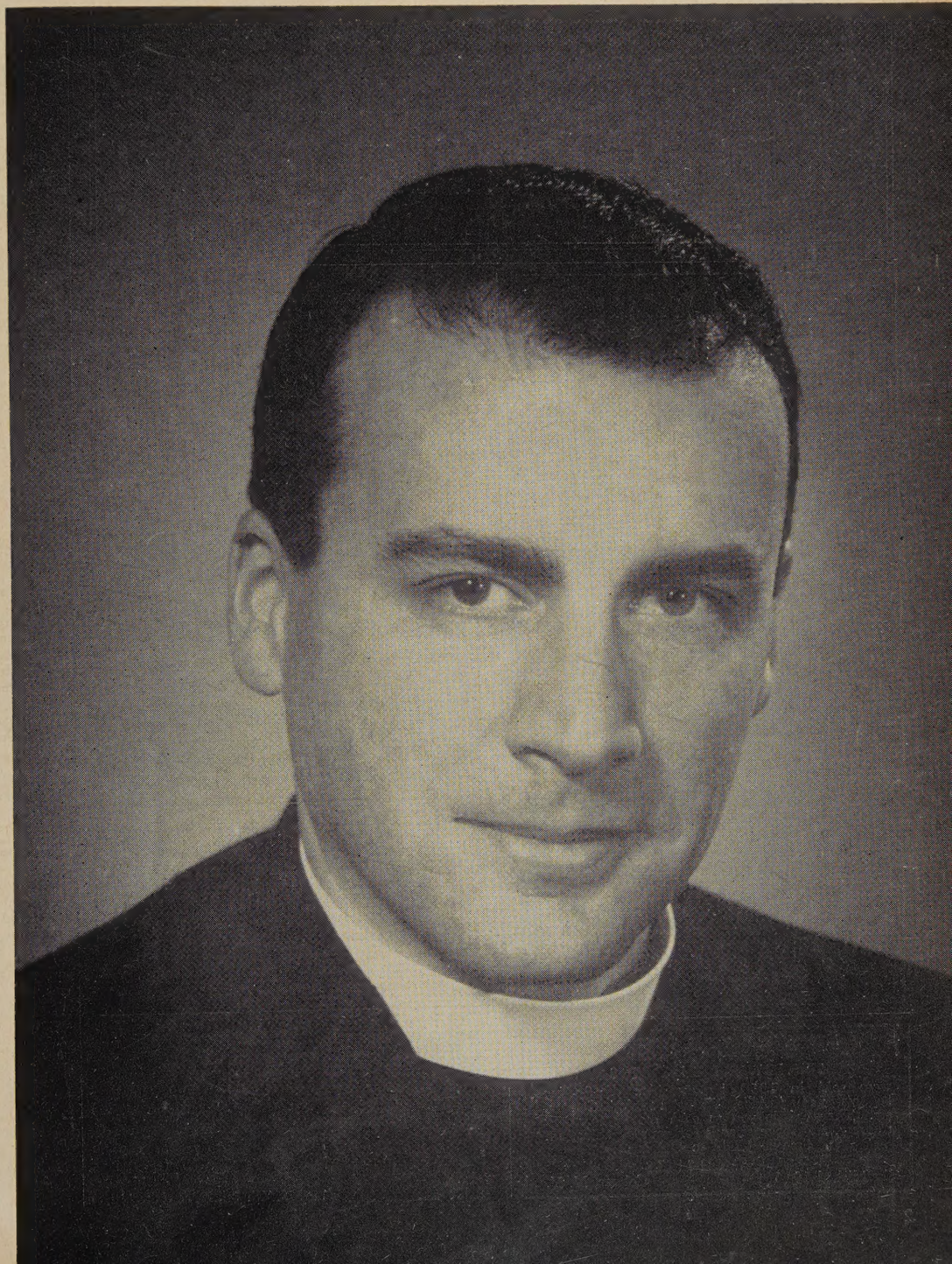
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The Living Church

Volume 140

Established 1878

Number

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

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A Lenten Rule William Fisher Lewis

THINGS TO COME

February

28. Quinquagesima

March

2. Ash Wednesday
4. World Day of Prayer
6. Lent I
9. Ember Day
11. Ember Day
12. Ember Day
13. Lent II
20. Lent III
25. The Annunciation
27. Lent IV

April

3. Passion Sunday
10. Palm Sunday

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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Day of Reckoning

MINISTER'S FEDERAL INCOME TAX GUIDE — 1960 EDITION. By **Sidney D. Possoff.** With the Editors of *Pulpit Digest*. A Channel Press Book. Harpers. Pp. 145. Paper, \$2.

Federal income tax day (April 15th) this year on Good Friday. Churches will certainly be wise to get their reckoning with the government taken care of well in advance of this date, so they will not have this hanging over



in Holy Week. This applies even to the clergy, for whom *Minister's Federal Income Tax Guide* — useful in any year — will thus be especially so in 1960 edition (i.e., for returns on 1959 income).

The booklet is divided into two parts. Part Two is a guide through the actual return, showing how to fill it out, what to include, and what records should be kept. Part One discusses those parts of the minister's income that are not taxable (e.g., rental allowance when so designated by proper authority).

Meanwhile, *Minister's Federal Income Tax Guide* remains indispensable for all ministers of the Gospel as they prepare to hand over to Uncle Sam a modest proportion of their hard earned salaries.

FRANCIS C. LIGHTBOURN

THIS IS MY GOD. By **Herman Wouk.** Doubleday, 1959. \$3.95.

This is not only an informative book about Judaism, but an enlightening work about religion in general. By this I mean that there is an area of thought in Mr. Wouk's presentation which Christians will find appealing. It is the offering of time, space, and history to the glory and service of the Creator.

Part I deals with the identity of the Jews and their remarkable survival. The chapter on "The Prevalence of Symbols"

may move even the most indifferent deist to some degree of persuasion. But Mr. Wouk is not a dogmatist whose zeal is to convert. His aim is rather to lift the curtain on Judaism and give the Gentile world a fair and searching glance. His presentation of the Faith and his description of the Nature Festivals and the High Holy Days give to the reader a sense of participation which he will not soon forget. The Christian will find passages which express with clarity and conviction the spiritual growth and relevance of his own religion. I venture to quote from the chapter on "Prayers, the Synagogue, and the Worshipers":

"Perhaps for saints and for truly holy men fully conscious prayer is really an everyday thing. They live, in that case, in clarity that plain people do not know. For the ordinary worshiper, the rewards of a lifetime of faithful praying come at unpredictable times, scattered through the years, when all at once the liturgy glows as with fire. Such an hour may come after a death, or after a birth; it may strike after a miraculous deliverance, or on the brink of evident doom; it may flood the soul at no marked time, for no marked reason. It comes, and he knows why he has prayed all his life" (pp. 124-125).

Take this for the subject of a meditation, and you have substance for serious thought. For those who would look further the Notes and the Glossary help to fill out the picture, while the chapter on the "Talmud" is an education in itself. Would it be too much to hope that some Christian writer would produce the counterpart of this book, and lift the veil from Church, Sacraments, and Fathers so that the unchurched and the unconverted within Churches might find a moment of enlightenment?

JOHN G. MILLS

THE IMAGE MERCHANTS. By **Irwin Ross.** Doubleday, 1959. Pp. 288. \$4.50.

The "Fabulous World of Public Relations" is the subtitle of this book written by a reporter for the *New York Post*. We move and have our being in the Age of Publicity. It is well for us to understand its workings as well as we can. The Church, seeking to make the Gospel heard in the Age of Publicity as in any other age, has not only the task of proclaiming the Gospel to the press agents of our culture; it has also to use the methods of publicity in its proclamation to all men.

In *The Image Merchants*, Mr. Irwin Ross introduces us to several of America's foremost public relations ("P.R.") men, some of whom are content to be known as press agents, others of whom are not. These are some of the key figures in the business of creating new images and changing old images of political candidates, department stores, magazines, automobiles, cigarettes and, yes, churches.

This book is at its best when it is reporting facts, based upon research. It

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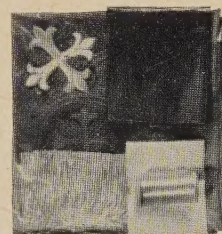
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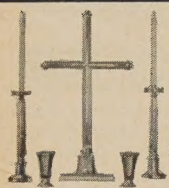
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is weaker when it engages in discussion about the facts. This may be due to the book's seeming lack of essential unity; it represents an expanded compilation of newspaper articles. Yet the facts are important for us because Churchmen too often naively remain in ignorance of how the opinion makers, the idea manipulators, and the image merchants of our culture operate.

How manipulative must a public relations campaign be?

"The very complexity, not to say irrationality, of opinion formation usually requires of a public relations campaign that it be manipulative at least in the sense of being indirect, subtle, and ingenious. . . . The intent of such manipulation may well be innocuous; its by-products may also be a positive boon to the community; but manipulation it remains, nonetheless."

Mr. Ross discusses religious "P.R." activity in a chapter headlined "The Non-profit Field." He makes this observation:

"More than any other phenomenon, the conversion of the churches to public relations



indicates that there is no area of American life where the citizen is safe from the intrusion of the mass persuaders."

However, Mr. Ross notes that pulpit oratory and pastoral rounds are no longer effective enough ways of reaching the unchurched in our complex age of mass communications:

"These days the message must be writ large. Any incongruity between the spiritual goals and the exuberantly commercial means is of little consequence. So runs the rationale."

A thought-provoking, carefully-documented book for Churchmen who want to know more about the public relations-generated world we live in — the world in which the Gospel exists to be proclaimed and of which Christ is the Lord.

MALCOLM BOYD

TWILIGHT. Poems. By **A. Appleton Packard**, O.H.C. Holy Cross Press, West Park, N. Y., 1959. Pp. ix, 81. \$2.25.

A testament of beauty, *Twilight* is a little volume of poetry by a monk of Holy Cross, written in five places of his residence that provide a point of departure and reference for some 65 poems.

Each of these poems will speak to the reader of great beauty and significance, and all poetry-tasters will find themselves

in the best of company, with a poet who has a sure sense of his craft and a disciplined sensibility.

Color is everywhere. Fr. Packard has used his eyes and relayed to us his memorable sight and insight:

Purple-tinted marshes,
Yellow on the hill,
Patriotic striping
Brightens rock and rill;
While from heaven's paint pot
Rainbow colors spill.

JAMES DYAR MOFFET

In Brief

CALM DELIGHT. By **Elsie Chamberlain**. To start you thinking — perhaps praying — each day of a month. Doubleday. Pp. 142. \$2.50. Selections scriptural and non-scriptural, prose and verse, but mostly prose. Wide variety represented, including the Church Fathers, Anglicans, and others.

SAINTS WHO MADE HISTORY. The First Five Centuries. By **Maisie Ward**. Sheed & Ward. Pp. xiv, 377. \$4.50. Material of Ignatius, Clement of Alexandria, Athanasius, Basil of Caesarea, Ambrose, Augustine, etc.

Books Received

A BOOK OF EVERYDAY PRAYERS. By **William Barclay**. Harpers. Pp. 128. \$2.50.

THE WAITING FATHER. Sermons on the Parables of Jesus. By **Helmut Thielicke**. Translated with an Introduction by **John W. Doberstein**. Harpers. Pp. 192. \$3.75.

EDUCATION AND MORAL WISDOM. By **George N. Shuster**, President, Hunter College. Foreword by **Ordway Tead**. Harpers. Pp. 146. \$3.50.

RELIGION, SCIENCE, AND MENTAL HEALTH. Proceedings of the First Academy Symposium on Inter-discipline Responsibility for Mental Health: A Religious and Scientific Concern, 1957. **Academy of Religion and Mental Health** with the aid of **The Josiah Macy, Jr. Foundation**. New York University Press. Pp. xvi, 107. \$3.

AMERICAN CATHOLICS. A Protestant-Jewish View. By **Stringfellow Barr**, **Robert McAfee Brown**, **Arthur Cohen** and others. With an afterword by **Gustave Weigel**, S.J. Edited by **Philip Scharp**. Sheed & Ward, 1959. Pp. viii, 235. \$3.75.

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in the American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in Cycle by offering up the Holy Eucharist on the day assigned.

February

28. Church of the Messiah, Chicago, Ill.
29. Open

March

1. St. Ambrose's, Philadelphia, Pa.
2. St. Margaret's, Chicago, Ill.; the Rev. Atmore Caine, Plymouth Meeting, Pa.; Paul's, Angola, N. Y.; Calvary, Philadelphia, Pa.; St. Andrew's, Chicago, Ill.; Church of the Advent, Boston, Mass.
3. Church of St. John the Baptist, Dunkirk, N. Y.
4. St. Mary's Convent, Peekskill, N. Y.
5. St. Mary's, Pittsburgh, Pa.; Church of the Redeemer, Pelham, N. Y.

LETTERS

CHURCH readers communicate with other using their own names, not pseudonyms. They are also to give address and title or occupation to limit their letters to 300 words. Letters are abridged by the editors.)

Justice and Placement

The plight of Chaplain Livingston, cited in February 14th issue, is nothing new for Church. He has lots of company, of whom have been fortunate enough to have had other professional talents to fall on. It is a wise priest who will see to it and not become too naïve and starry-eyed about the compassionate kindness, brotherly love and pastoral responsibility of our Church to its clergy.

There is a great difference in attitude between our Church and the Roman Catholic. For instance, during World War II, the Chief Chaplain was a Roman Catholic, a man of great personal charm and ability. When he retired his Church made him a bishop of the military. His successor, Chaplain Miller, a priest of our Church. When he retired, his Church failed to recognize and make use of his talents and experience which earned him the position of Chief of Chaplains. He accepted a position on the staff of St. Augustine Cathedral. A distinguished jurist of mine said to me one day at a luncheon which we were both speakers, "Forgive me for saying this as a Catholic, but, from my observation, the treatment by your Church of its ablest clergy is both disgusting and disgraceful. I am not surprised many of them turn to other pursuits in which their talents are better appreciated and

personal files contain letters from clergy members, asking my help in getting them jobs, out of parish work. Some of these are in tone and disgraceful to our Church. Lack of clergy placement and recognition. Much clergy, both able and experienced, are added to my staff as associate ministers or rector of a large west coast parish. They were ever grateful because it helped maintain their status and self-respect. Tests, rather than become one of the numerous and expendable group of unemployed clergy which our Church does nothing to help. True, we now have one or two placement agencies but these seem to be ineffective and partial to a favored few.

A research analyst friend who visited me asked, "I got so irritated by the appeals from seminaries who use that cheap trick of 'shortage of clergy' as the basis for their appeal, that I sat down one day and made the lists of nonparochial clergy and listed by the secretary of the House of Bishops. I counted up a huge list of able and experienced lost manpower, many of whom I know personally. The astounding thing is that the General Convention does nothing to enlist the talents and use the experience of these men. They need a commission to find lost and unused manpower, instead of just talking about the shortage of clergy."

One who served in World War II as a chaplain of many faiths and received numerous official commendations for administrative efficiency and pastoral effectiveness. I know something of the personality and the problems among the clergy. Hav-

ing many of my own, I could sympathize with them. But, I also learned from administrative experience, that a place could always be found for men who have been earnest and self-sacrificing enough to offer their lives, their talents and their labors in the service of their Church, a place in which they could contribute something worthwhile as a result of the fine talents with which they were endowed. I firmly believe, that our Church, instead of prattling about the shortage of clergy, should wake up and do something to reclaim its valuable, able and experienced lost manpower, instead of sitting idly by as this list grows larger and many of these clergy turn to other pursuits to maintain their self-respect and provide adequately for their families.

(Rev.) JAMES COPE CROSSON
Colonel, U.S.A.F. (retired)
Minister, Christ Church
North Brookfield, Mass.

May I comment on the Rev. Joseph E. Livingston's letter in your February 14th issue. You may recall that I wrote THE LIVING CHURCH on the subject of clergy placements in our Church some time ago [L.C., June 1, 1958]. Mr. Livingston's letter is testimony to the fact that this deplorable condition is even more widespread than I had at first suspected.

I have a strong feeling that until such time that placement of men in positions in the Church is going to be based on seniority and clergy salaries standardized, justice will not prevail in the field of clergy placement.

The complaint of the returning missionaries to the United States not being able to find a job is familiar to me. It stems from the fact that they are not known by anyone in this country and are at the mercy of vestries and bishops to get recognition. Once a man is ordained I do not believe he needs to sell himself once more, as one would do in the entertainment field to get a job. The fact that some men must resort to newspaper ads in search of a position is in my opinion, both demoralizing and degrading. It is evidence of conditions prevailing in the Church not befitting priests of Jesus Christ!

It is high time that the General Convention as well as diocesan conventions begin a serious study of this problem.

(Rev.) JOHANN SCHENK
Rector, Church of the Epiphany
Allendale, N. J.

The Dean Wants Help

A year ago a certain Aggrey Wills of Kampala, Africa, was in this country, sent by his government. As a loyal Churchman, he contacted churches as he went through. He came to Albuquerque tired and worn out by bus travel. We tried to help him as best we could.

Since returning to Africa, he has told others of the kindness he received here. This presents a problem, as several young men with whom he has talked have written me asking for information as to how they may further their education in the United States.

Can any of your readers help me put these fine young Africans in touch with schools or agencies that will help them?

These men are good Churchmen, educated in our schools in Africa. Now what do we

Continued on page 22

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OUTSIDE THE CAMP

CHARLES C. WEST, of the Ecumenical Institute, Bossey. Having seen the advance of the Communist army firsthand, Dr. West poses the question: In the revolutionary insecurity of Asia and in the mass culture of the West, what is God doing and what is the Christian's role? \$3.00

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PHILIPPE MAURY. In five continents men and women are most sensitive to political issues. What do they hear the Church saying? Philippe Maury draws on his experience in the French resistance movement and post-war government and as secretary of the World Student Christian Federation in his practical book. \$2.95

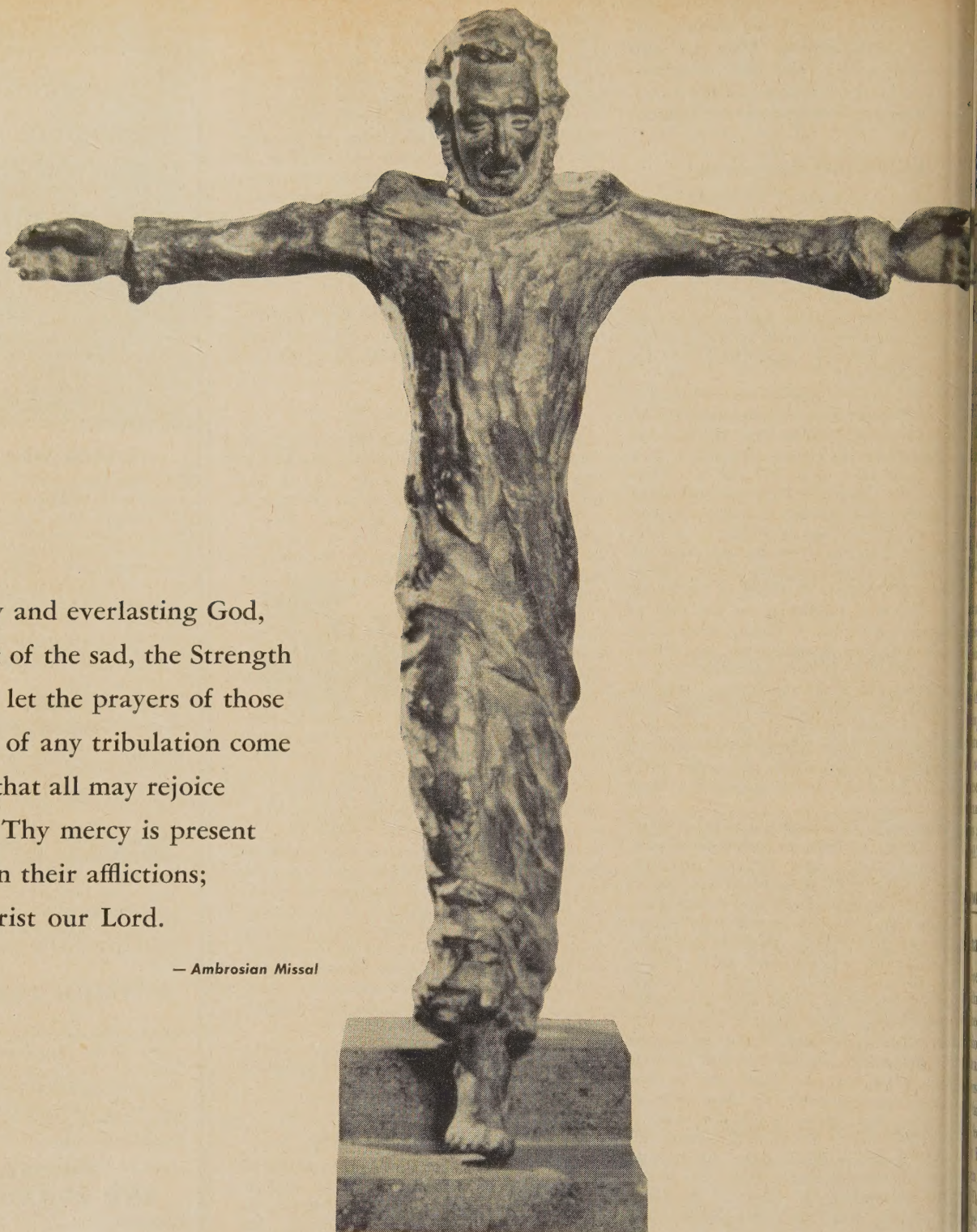
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unto Thee; that all may rejoice
to find that Thy mercy is present
with them in their afflictions;
through Christ our Lord.

— Ambrosian Missal



RNS

Christ of Berlin

This six-foot bronze statue, "Christ of Berlin," stands in the garden of the First Lutheran Church, Glendale, Calif. It is the work of a German sculptor who first made a two-foot model during the Russian blockade of Berlin in 1948 and 1949. The statue was widely acclaimed in European art circles.

The Living Church

inquagesima
February 28, 1960

For 81 Years:

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

TH FLORIDA

ogress Report

communication received from Bishop Titus of South Florida reports that Mrs. Titus, who suffered a cerebral hemorrhage on February 9th [L.C., February 10], recovered consciousness the next day but is being kept under sedation. An X-ray revealed a carotid aneurysm (a sac-like swelling caused by weakness of the wall of a blood vessel). There is no apparent physical disability, he reports, "that is, no paralysis of any sort." The procedure now, the bishop says, "is to keep her hospitalized and under sedation as far as necessary, until sufficient time elapses to permit opening (four or five weeks). The purpose of the operation is to tie off the aneurysm completely and thus correct the condition. Usually her condition remains serious but not critical and all brain operations entail dangers, hence there can be no definite prognosis at this time. The doctor advises me, however, that she is doing well."

IED FORCES

arge and Countercharge

Speaking of the charge of communist infiltration in Protestant Churches, condensed in an Air Force training manual, Philip Lichtenberger told THE LIVING CHURCH, he thought it was "a very irresponsible statement with no foundation in fact." He said further that "the facts of Secretary Gates' apology and that the Air Force has ordered an investigation to indicate their concern." The National Council of Churches' associate general secretary, James Wine, provided the manual's statements to Defense Secretary Thomas S. Gates, Jr. A statement issued by Secretary of the Air Force W. Lee Sharp "categorically repudiated" the training manual as "representing Air Force views," and announced that he is conducting an immediate inquiry into "the circumstances of the development and issuance of this manual including the responsibility of the individuals responsible." General Curtis LeMay has been placed in charge of the investigation. Chairman Walter (D-Pa.) of the House Committee on Un-American Activities said

later that he may investigate withdrawal of the manual. He told a reporter that repudiation and withdrawal of the manual "creates the impression that everything in it is false." "Actually," he said, "the charges that were made are true." He added that some of the material was presented in an "unfortunate manner and could have been deleted or rewritten."

After general statements about communist sympathizers in Churches, the manual makes specific charges against individuals, including Episcopal clergy, Walter Russell Bowie, now retired, and Frederick C. Grant, now in England.

RACE RELATIONS

Double Track or None

Some 40 laymen of the diocese of Southwestern Virginia, opposed to integrated youth conferences at Hemlock Haven, a diocesan conference center, released a statement to newspapers outlining their stand for a "double track" system of both segregated and integrated conferences.

The statement says in part:

"We have found nothing in Holy Writ which requires close physical and social association of racially different, impressionable adolescents. Such association must necessarily occur in a racially integrated resident youth conference.

"On the contrary, we believe that any diocesan plan which leaves white parents opposed to racial integration no options except to send their children to racially mixed conferences or keep them at home is both unchristian and morally wrong. . . .

"In demanding tolerance for what we are convinced is the overwhelming majority who share our belief, we are willing to accord tolerance to the minority of opposite belief. Much as we question their wisdom, those parents . . . who conscientiously desire their children to experience racial integration, should not be prohibited from sending their children to an integrated youth conference held either before or after the one for white youth. . . .

"Involved in this integration controversy is an effort to force upon the laity the clerical interpretation of God's will. This contravenes the most vital principle of the Reformation and all Protestantism — the right of the individual to access to and interpretation of the Holy Scriptures. . . .

"We are convinced that unless there is clerical acceptance of the plan offering freedom of choice, Hemlock Haven should be

The Queen of England, the world's best known Anglican mother, gave birth to a third child and second son on February 19th. Doctors reported the Queen and the baby were both doing well.

sold and the source of the controversy eliminated."

The Rt. Rev. William Henry Marmion, bishop of Southwestern Virginia, had no comment to make on the statement.

WASHINGTON

Move Scheduled

It has been announced that the headquarters of the diocese of Washington will be moved to the grounds of the Washington Cathedral.

The present residence of the bishop at the cathedral will be converted for the diocesan offices, and a smaller, less pretentious home will be built for Bishop Dun and the man who will succeed him as bishop of Washington, the Rt. Rev. William F. Creighton, bishop coadjutor.

Episcopal Church House, a 60-year-old brick mansion six blocks north of the White House, has been sold for \$250,000 and will be razed to make way for a new office building. The present building was the residence of the late Dr. William C. Rives, whose brother-in-law, the Rt. Rev. Philip M. Rhinelander, bishop of Pennsylvania, made his retirement home there. Upon the bishop's death in 1939, the house was given to the diocese of Washington. [RNS]

SEMINARIES

The First Dean

At its meeting in Greenwich, February 9th-11th, National Council confirmed the appointment of the Rev. Eugene E. Crommett to be the first dean of the new Episcopal Theological Seminary of the Caribbean, in San Juan, Puerto Rico [L.C., February 21st].

Dr. Crommett is presently instructor in Dogmatic Theology at the General Theological Seminary in New York. He was born in Portland, Maine, in 1927. Graduated *cum laude* from Harvard in 1950, he received the degree of Bachelor of Sacred Theology degree in 1954 and the Doctor of Theology degree in 1960 from

the General Theological Seminary.

Ordained in 1954, Dr. Crommett served as rector of St. Matthew's Church, Hallowell, Maine, from 1954 to 1956, and served St. Luke's Chapel, New York City, as part-time assistant in charge of Spanish work while a Fellow and Tutor at GTS.

He is married to the former Martha Francis Webb, and they have four children.

Plans are well under way for the construction of the seminary. Its board of trustees consists of four bishops, four priests, and four laymen.

TENNESSEE

Charter Revoked

In Altamont, Tenn., Judge Chester Chattin revoked the charter of the Highlander Folk School [L.C., November 22, 1959 and January 31st], and said he would appoint a receiver for the property. Judge Chattin said he was of the opinion that segregation laws of Tennessee as applied to private schools "are constitutional and valid."

The judge said it was the finding of the jury that the school was operated for director Myles Horton's benefit, that "a misuse" of the charter that should call for forfeiture of the charter.

Highlander has 30 days in which to file for a new trial.

JOINT COMMISSIONS

Music and Musicians

The Joint Commission on Church Music, holding its winter meeting in New York on February 8th, heard a report that the new music for the Hymnal Supplement is in the hands of the printer and will be available to the public very soon.

A study is being made to find a method

whereby organists in need of positions can be brought in touch with parishes in need of organists. A permanent committee is working on this problem.

The summer music school will be held August 22d-26th at the University of Virginia, in Charlottesville. Plans are under way for a music school in Los Angeles in the summer of 1961.

PUBLIC AFFAIRS

Combined Effort

The North Philadelphia church reported by THE LIVING CHURCH to have set itself up as a state-licensed employment agency [L.C., August 16, 1959] has now joined forces in the venture with Zion Church, a Negro congregation affiliated with the American Baptist Convention.

Since Christ Church obtained its license to help adults find work last July, it has placed 200 persons, including a number of physically handicapped, and two deaf mutes.

The new combined agency hopes to find after-school jobs for school-age young people, as well as to serve older teenagers. It is felt by the Rev. William Vaughn Ischie, Jr., rector of Christ Church, and the Rev. Leon H. Sullivan, pastor of Zion Church, and their congregations that work to do and money to spend will be practical deterrents to delinquency.

An anonymous grant of \$33,600 will provide a staff of four, a field director and a secretary at each church, for a two year period. The two clergymen, who will serve as unpaid directors, said they plan to have a board of directors representing the two churches and the community. The city's official Youth Conservation Service will be invited to participate, and special attention will be given to young people who tend to delinquency.

EDUCATION

From Preaching to Research

Through a grant of \$20,000 from the Danforth Foundation of St. Louis to the Ecumenical Institute in Evanston, Ill., the Rev. Canon Theodore Wedel, warden of the College of Preachers in Washington D. C., and chairman of the Department of Evangelism of the World Council of Churches, will engage in a research project on the Mission of the Church. Beginning in September, Canon Wedel will spend a year at the Institute, and in addition to his research will offer seminars and lectures at the Institute.

The Ecumenical Institute, founded in 1958, is both a conference and research center in which ethical and theological questions of concern to the Churches are scrutinized by laymen and theologians.

Busy Vacation

Between June and September, 10 conferences, meetings, or summer schools will be held on the Kenyon College campus. "By making the facilities of a liberal arts college available to special groups," President F. Edward Lund reports, "we believe that we are facing our service responsibilities to the state and the nation at large."

Visiting the Kenyon campus this summer will be participants in three conferences sponsored by the diocese of Ohio: participants in a faculty summer school to be conducted by the Church Society for College Work, members of a summer institute offered by the National Council and the Country Day Headmasters Association.

There will also be two National Science Foundation conferences, one in chemistry and one in mathematics, and the annual show of the Antique Automobile Club of America (Ohio Region). Just before Kenyon reopens for the 1960-61 year, there will be a two-day Episcopal Laymen's Conference.

A gift of \$17,000 to Kenyon College from Grace Jennings Loomis of Akron has made possible the construction of two houses for married students at Bexley Hall, the divinity school of the college.

Mrs. Loomis, a prominent Churchwoman in the diocese of Ohio, was a frequent visitor to the college and the community in her youth.

Good Start

A check for \$1,000,000 was presented by Dr. Louis M. Hirshson, president of Hobart and William Smith colleges, at a kick-off dinner for a \$2,500,000 capital fund drive. The check was presented by James W. Bampton, former Hobart football star, who is national chairman of the Alumni fund drive. Toastmaster was Bishop Hart of Pennsylvania, an alumnus of Hobart [see cut page 9].



Philadelphia young people look over job applications with Dr. Sullivan and Fr. Ischie. Work to do and money to spend.

RNS

gether in the Snow

by the Rev. Canon RUDOLPH DEVIK

he front page of the Seattle *Post-Intelligencer* heralded the opening of a church building. In fast growing title this is not, on the surface, a unique item. Its news value came from it went on inside the building. In it copalians, Roman Catholics, Luther- and other Protestants met for wor-

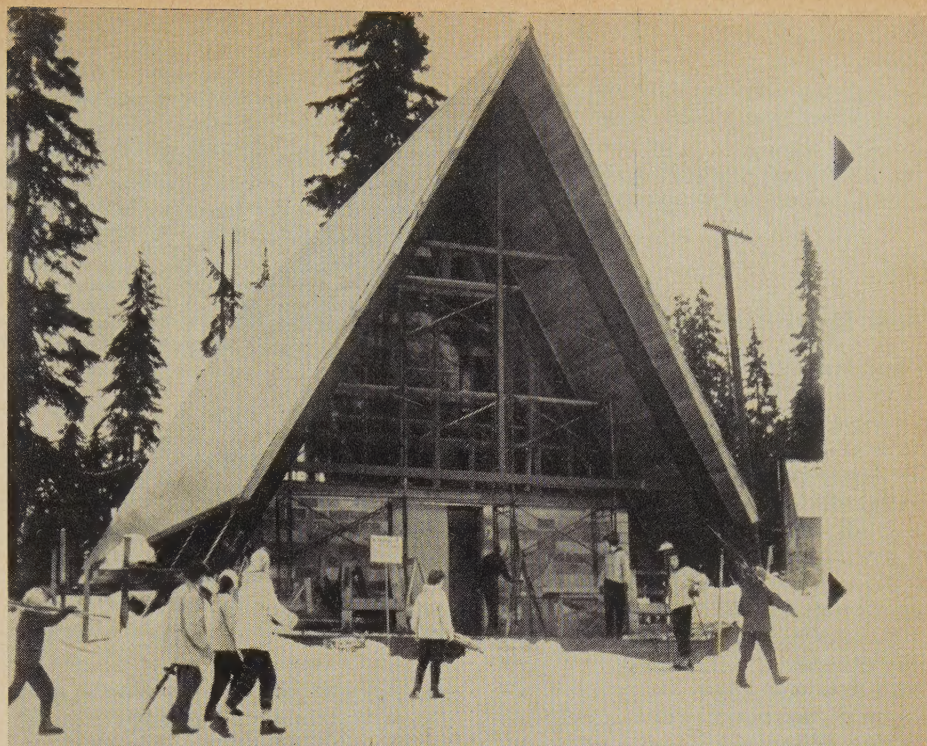
he new church is the Chapel of St. Bernard, a property of the diocese of Olympia. Located 40 miles from Seattle along main stream Highway 10, the chapel is a parish which in winter months serves some 20,000 heavy booted ski-ers.

At the first services a congregation of met in the unfinished building and part in the Holy Communion service celebrated according to the use of the copal Church, two Roman Catholic priests, and a general worship service following the Lutheran rite. The clergy of the chapel, two Jesuit priests, a canon missionary of the diocese of Olympia, and a Lutheran pastor met later joined their flock in the tow lines of ski runs of the Snoqualmie area.

Principal support for the new chapel is provided to the patron of skiers and mountaineers has come from the diocese of Olympia. Other major contributors have been the Archdiocese of Seattle, the Lutheran Council, and interested business firms in Seattle. In addition, hundreds of persons have given to make "their" church a reality.

In keeping with its multi-lateral support, St. Bernard's is administered by a chapel committee under the direction of

In the left: James W. Bampton, national chairman of the Hobart alumni drive, Mrs. Herbert Peters, national chairman of the Smith alumnae drive, Bishop Hart, and Dr. Louis M. Hirshson. At dinner, a million.



RNS

St. Bernard's Chapel: Snoqualmie Pass, Wash.: 20,000 addicts served.

Bishop Lewis of Olympia and the diocesan department of missions. Members include the assistant chancellor of the Roman Catholic archdiocese, a representative of the Lutheran Council and laymen from each of these churches.

St. Bernard's came into being last year in the Snoqualmie ski area operated by an Episcopal family. First meeting in the basement of the Snow Ranger's cabin, the skiing congregation made plans for a permanent chapel building.

Bishop Bayne, then Bishop of Olympia, gave his blessing and urged that other than Episcopalians be considered. A joint chaplaincy was developed which met the approval of the other churches and a fund drive was launched among skiers.

Sufficient funds were raised to begin

construction last summer. Hampered by the steel strike and by washouts along Highway 10, a result of the severe November floods in Washington state, construction was held up. Volunteers finally closed the building in time for the first services.

The building is as yet unfinished. A rough table serves as an altar, a side table holds a number of Sunday Missals, Books of Common Prayer and a mimeographed order of worship. Benches serve as pews and when the few rows available are filled the rest of the congregation stands. The candles burning on the altar are set in left over pieces of channel iron.

An ongoing fund drive is providing slowly for the items which are needed and is paying off the loans made to finish construction. Ski benefits, button sales and various promotions are aiding. "More money is needed," the planners say, "but it will come." And the faith of these teenagers and the other young-in-heart who ski is the most remarkable achievement of one-year-old St. Bernard's.

BEQUESTS

Continued Support

Concerned that her support of the Church be continued after her death, Mrs. Mervin T. Sudler, who died on January 16th, left \$42,000 to the Church and Church-related work.

A communicant of Trinity Church, Lawrence, Kan., in which town her late husband was a well known physician, Mrs. Sudler left \$23,000 to the diocese of Kansas. St. Francis Boys' Homes, Ellsworth and Bavaria, Kan., received \$10,000.

Mrs. Sudler asked that the \$5,000 she



left to National Council, be used for the Church's mission to American Indians. Her father worked with Indians in Oklahoma, where Mrs. Sudler spent much of her life.

St. Matthew's, Enid, Okla., and Trinity Church, Lawrence, each received \$2,000.

BIBLE

New Regional Offices

Regional offices have recently been established by the American Bible Society in Chicago, to be headed by an executive director, the Rev. Frank W. Langham; Los Angeles, for which the Rev. Dean S. Collins will be responsible; and New York, in which the regional secretary is still to be named.

The regional offices will seek to encourage the use of the Scriptures by the politically, economically, racially, and socially disenfranchised, including prisoners; delinquent young people and their families; migrants; the blind; ethnic groups; and military personnel.

LOUISIANA

Maybe a Coadjutor

The urgent need for capital expansion and the importance of systematic personal evangelism were central themes of the Louisiana convention which met at St. Paul's Church, New Orleans, January 27th-28th. A special feature was the observance of the 100th anniversary of the founding of the Episcopal Children's Home, New Orleans.

The convention:

- ✓ Adopted a budget amounting to \$80,687, and a program budget totaling \$297,157.
- ✓ Amended the diocesan constitution (on second reading) to reduce the number of delegates from each parish from five to four.
- ✓ Amended several canons, the two most important being: (1) to make it now the duty of each convocation to nominate its choice for membership of the bishop and council before other nominations may be received from the floor, and (2) to omit the canon setting up a board of managers for Camp Hardtner, placing the control of that program under the department of Christian education.
- ✓ Heard a discussion of the capital expansion fund, and (1) accepted the report of the bishop and council advising that the drawings for the enlarged Louisiana State University center be returned to the architect for further revision to comply with maximum funds allocated to the project, and (2) heard from Bishop Noland, suffragan of Louisiana, that plans and specifications for a new kitchen at Camp Hardtner are ready for submission for bid, and that the estimated cost will be well within the funds in hand.
- ✓ Adopted a resolution petitioning the bishop to request a bishop coadjutor, which petition the bishop agreed to take under advisement.
- ✓ Appointed a special committee under the chairmanship of the Rev. R. Francis Hipwell to study the proposed "special book of Col-

lects, Epistles, and Gospels" adopted by General Convention at its last triennial as a proposed amendment to the Book of Common Prayer (but which would be bound as a separate and optional volume).

New Mission: Church of the Advent, St. Charles.

ELECTIONS. Standing committee: clerical, Leonard Nelson, Donald Wattley, Sherwood Clayton; lay, W. W. Pope, G. A. Kimball, Prim Smith. Delegates to Fourth Provincial Synod: clerical, Leonard Nelson, Sherwood Clayton, Stephen Skardon, Jack Allen; lay, Phillip Werlein, Frank Hipwell, Val Irion, Samuel Carleton, Charles Gould, Sr., Gus Kraus, William Harris, Dr. Donald Gooch.

ALABAMA

Biggest Budget

Notable events of the annual convention of the diocese of Alabama, meeting at Christ Church, Mobile, January 19th-21st, were the adoption of the largest budgets in the history of the Church in Alabama, approval of the first reading of a revised Constitution, adoption of a revised Charter, and the unanimous adoption of a resolution approving the distribution of birth control information.

The resolution on birth control noted a rapid increase in the world's population and recommended to those in secular authority "the value of permitting birth control information be given to those, both in this country and beyond its borders, who may request it."

The resolution also pointed out that the Lambeth Conference and the National Council had taken similar stands.

Bishop Carpenter commended the delegates on this action.

The convention adopted a \$286,380 Church program fund budget. This budget was more than covered by acceptances from the parishes and missions of the diocese. Also approved were: a \$65,000 budget for the diocesan advance fund which is used for capital expenditures, and a \$60,493 diocesan operating budget, which included salary increases for Bishop Carpenter and Bishop Murray.

ELECTIONS. Standing committee: clerical, John Turner, Edward Mullen, Lee Graham; lay, J. J. Bennett, William Spencer, Sam Hobbs. Executive council: clerical, Charles Horn, T. F. Mathews, Robert Man, Benjamin Smith; lay, Basil Horsfield, Jr., Edward Lee, Allen Bartlett, Sr., John Mandeville, Sam Hobbs, Mrs. Richard Grayson, Mrs. William N. McQueen.

NEW YORK

Schools Festival

More than 1,000 students and teachers marched in a colorful procession in St. Thomas Church, New York City, during the fourth annual Diocesan Schools Festival.

This event is a service of witness to the work being accomplished by the 13 Episcopal schools within the diocese of New York.

A packed church heard Bishop Boynton, suffragan of New York, preach on the nature and duties of an Episcopal school.

Boys from the choir school of St. Thomas Church sang the service and glee club from St. Hilda's and St. Hugh's, St. Peter's Trinity, and Trinity-Pawling offered special anthems.

Participating schools were: the Cathedral Choir School, Grace Church School, the Greer School, Heavenly Rest Day School, the Malcolm Gordon School, Mediator Day School, St. Hilda's and St. Hugh's School, St. Luke's School, St. Mary's School, St. Peter's School, Thomas Church Choir School, Trinity-Pawling School, and Trinity-Pawling School.

These schools constitute the division of boarding and day schools within the New York division of Christian education. It is the duty of members of this division to foster coöperation among the schools in the diocese in order that the aims of Christian education may be more effectively served; to encourage coöperation in such areas as teacher training and placement, curriculum planning, and administrative practices; to establish standards; to interpret and promote the work of the schools and to assist those who desire to found new schools.

NATIONAL COUNCIL

Adjusted Budget

The National Council, meeting February 9th-11th considered the adjusted budget presented by the Department of Finance [L.C., February 21st]. The following budget, which includes adjusted salaries, was adopted as presented:

<i>Estimated Income</i>	
From dioceses and districts on quotas	\$7,779,523
Allocation from United Thank Offering	407,334
From trust funds and outside trusts	640,000
Miscellaneous	15,000
Appropriation from 1959 budget income	97,142
	\$8,938,999
<i>Estimated Expenditures</i>	
Home Department	\$2,154,610
Overseas Department	3,325,865
Christian Education Department	490,840
Christian Social Relations Department	201,491
Promotion Department	446,242
Finance Department	197,155
General Division of Women's Work	92,258
General Division of Laymen's Work	67,722
General Division of Research and Field Study	84,748
Unit of Church Vocations	37,761
Administration	630,479
Other (Including world relief and capital needs)	1,209,822
	\$8,938,999

Bishop Heron Dies

The Rt. Rev. Raymond Adams Heron, suffragan bishop of the diocese of Massachusetts, died suddenly on January 19 at Clinton Hospital, Clinton, Mass.

Bishop Heron was born in Antrim, Pa., was a graduate of Hobart College and Episcopal Theological School, Cambridge. He was ordained deacon in 1916, made priest one year later. He then served as assistant of St. Paul's Church, Chicago, until 1920 when he became rector of St. Thomas' Church, Menasha, Wis. In 1925 he became rector of Grace Church, Lawrence, Mass., where he remained until his consecration in 1938, when he became suffragan bishop of Massachusetts and archdeacon of Boston and superintendent of the Episcopal City Mission.

After his retirement in 1954, he acted as rector of Trinity Church, Marlborough, Mass., and later served as interim rector of several parishes in the diocese.

He leaves a widow, Grace, and three children, Lee Douglas, Ann Bradford, and John Reed.

Funeral services were held at St. Mark's Church, Southborough, Mass.

MISSISSIPPI

Changes

The diocesan council of Mississippi, meeting in St. James' Church, Jackson, from January 19th to 21st, ratified a new constitution and canons.

Presented last year and put into effect by this council, they provide for compulsory rotation of membership in the diocesan committees and in parish vestries. The mode of appointing departmental chairmen was also changed. Under present canons the bishop named the chairmen, and they with five additional clergy and five laymen constituted the executive committee. The new constitution and canons provide that after the election of presbyters and 12 laymen by council,

with four each being replaced yearly, the bishop from that group plus an optional four members appointed by him shall name the departmental chairmen, all of whom are to be clerical.

The new canons also provide for the listing of mission stations, not previously done, and Newton, Forrest, and southwest Jackson were placed on the list.

Bishop Gray has not yet named the departmental chairmen under the new system but has announced that there will be many changes.

The council also:

- ✓ Adopted a program of putting each active clergyman in the diocese under a \$10,000 life insurance group policy with premiums paid by the diocese;

- ✓ Authorized the executive committee to purchase a new, air-conditioned car for Bishop Gray, and to provide him with any additional clerical or lay assistance he may need;

- ✓ Approved the laymen's project for raising funds for a chapel at the diocesan conference center.

Bishop Gray in his annual address dealt with his illness of last summer and quoted a letter addressed earlier to the diocese, in which he said, "My doctor is not only gifted and faithful; he is extremely conscientious and well informed. He knows the responsibilities, the cares, the burdens, and also the rich compensations of my work. He tells me that he does not anticipate a recurrence of such an attack and there is nothing that should keep me from carrying on my duties in a normal way." The bishop then, in a remark not printed in the text of his address, said, "That means I am not asking for a coadjutor."

ELECTIONS. Standing committee: clerical, R. M. Allen, W. J. Gould, D. M. Hobart, F. J. Bush; lay, J. W. Barksdale, Reynolds Cheney, S. W. Wise, W. I. Schutt. Executive committee: clerical, D. M. Gray, Jr., C. B. Jones, H. B. Kishpaugh, R. A. Park, F. J. Bush, D. M. Hobart, C. R. Johnson, G. R. Stephenson, R. M. Allen, William Asger, W. J. Gould, J. S. Hamilton; lay, Tom Bordeaux, W. W. Hollowell, Dr. G. W. Mounger, Nicholas Roberts, R. L. Dent, J. H. Hines, Tom McGlothlin, E. S. Van Cleve, Zed Hawkins, L. H. McDuff, K. W. Pepperdene, H. E. Weir. Appointed by the bishop for one year: the Rev. Messrs. W. J. Fitzhugh and C. I. Vlamynck, and Dr. Lawrence Clark. Officers and trustees of the diocese were reelected.

BRIEFS

THE LIVING CHURCH'S correspondent in Northern Rhodesia, the Rev. John C. Houghton, has been assigned the job of trying to raise £100,000 in the capital funds drive during Northern Rhodesia's Double Jubilee [see page 12].



THREE MILLION DOLLARS: Tentative plans to raise \$3,000,000 for the completion of San Francisco's Grace Cathedral have been announced by Mr. W. W. Crocker, chairman of the Grace Cathedral golden anniversary committee.

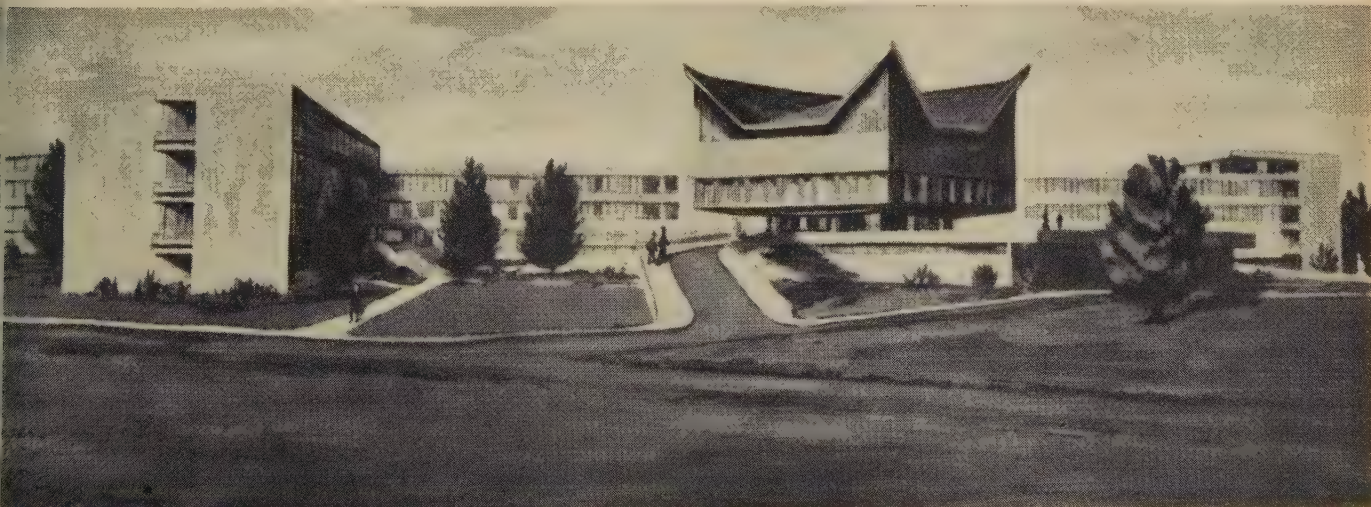
Inspired by the 50th anniversary of the founding of the cathedral, Californians have already donated or pledged over \$1,000,000 toward completing the cathedral, on which no major construction has been done since the dedication of the North Tower and carillon in 1941.

The \$3,000,000 will provide for the construction of three additional bays, the east front of the building and the south tower, as well as a fleche and interior finishing.



STAMP MARKS YEAR: Postmaster General Arthur E. Summerfield announced the issuance of a 4¢ stamp commemorating American participation in World Refugee Year. Requests for the stamp, which will be issued April 7th, have been made by many religious and charitable organizations participating in the work of World Refugee Year.

A centrally located chapel dominates the plan for the new \$2,500,000 headquarters building of the World Council of Churches in Geneva, Switzerland [L.C., January 3d]. The chapel, elevated above ground level, features a shell concrete roof which is raised upward at steep points in each corner. It has been called an "arresting form which speaks for our time" and indicates the universal meaning of the Gospel for North, South, East, and West. The building will replace wooden barracks and converted chalets, which have housed the WCC. More than \$900,000 has come from American sources for the new building.



CANADA

Marriage Record

The Rev. Canon Gilbert Waite performed a marriage ceremony for a young couple on a Saskatchewan Indian reserve in the early 1920's, shortly after he had been ordained. Since then he has married one of their sons, 10 of their grandchildren and six of their great-grandchildren.

"That's a record among preachers as far as I'm concerned," the 68-year-old canon said.

Canon Waite has devoted most of his 40 years in the north to work among the Indians. He now speaks and reads Cree. Born in England, he came to Canada in 1914. His career on the reserves has included many rugged experiences. Retired in 1958, he now assists at services in the All Saints Indian School at Prince Albert, Saskatchewan.

Twenty Bishops Took Part

"The person to be consecrated is known and loved, and has gone in and out amongst us serving with consummate skill and unparalleled devotion."

Thus the Most Rev. Walter Barfoot, Archbishop of Rupert's Land, referred to the Rev. Canon Henry Hunt at his consecration to be suffragan bishop of Toronto, in January.

Archbishop Barfoot attributed his invitation to preach at the consecration to a personal friendship of over 40 years and to the fact that he had had part at more than one turning point in Bishop Hunt's ministry.

Some 20 bishops took part in the consecration in Toronto. Included were two bishops from the American Episcopal Church, a Polish National Catholic bishop, and a Syrian Orthodox bishop. The Lieutenant Governor of Ontario was present, and representatives were sent by the Canadian Council of Churches, the Salvation Army, and the United, Baptist, Presbyterian, and Russian Orthodox Churches.

CENTRAL AFRICA

Double Jubilee

This is a year of political moment for Central Africa. To the Church, 1960 is also significant in quite another way. It is exactly 100 years since the Anglican missionaries, of the Universities' Mission to Central Africa, first began work there. As a result of their work, five dioceses have come into being. One of them, Northern Rhodesia, was created in 1910, to mark the Golden Jubilee of U.M.C.A. Thus to Churchpeople in Northern Rhodesia, 1960 is Double Jubilee Year, mark-

ing the centenary of the mission and the golden jubilee of the diocese.

Distinguished visitors to the diocese this year will include the Most Rev. Arthur Michael Ramsey, Archbishop of York, who will begin his tour of the five dioceses in Northern Rhodesia shortly after Easter; the Rt. Rev. Francis Moncrieff, Bishop of Glasgow, and Fr. Hoey, of the Community of the Resurrection. Bishop Moncrieff and Fr. Hoey will conduct parish conventions and teaching weeks in Lusaka and on the Copperbelt. The Rev. Canon Howard Johnson, personal representative of the Presiding Bishop of the American Church, is also to visit Central Africa shortly.

The diocese of Northern Rhodesia has set itself the task of raising \$300,000 for capital needs during the Double Jubilee year. The funds are to provide for some 20 new churches to keep pace with growth and expansion; the Cathedral of the Holy Cross in Lusaka; a diocesan preparatory school for boys; a senior secondary division at St. Mark's College, Mapanza; a new tuberculosis ward at St. Francis Hospital, Katete; a new ward at the leper settlement at Fiwila; and sundry essential improvements to buildings on nearly every rural mission station.

WCC

South American Meeting

The executive committee of the World Council of Churches met February 8th-12th in Buenos Aires, and also held a consultation between local churchmen and the committee.

Some 15 Churches and organizations sent representatives from Argentina and Uruguay to the consultation. Anglicans were among those attending.

Dr. W. A. Visser 't Hooft, WCC general secretary, urged participants to learn more about Churches in the USSR and support them in taking their Christian stand in a Communist state. "We must get to know about the life of these Churches and their history," he said, adding, "The ignorance in the Western world about Orthodoxy and the history of other Churches in Russia is colossal."

The consultation also heard local Church leaders on what Latin American Churches expect of the WCC.

Plans for the Third Assembly of the WCC, to take place in New Delhi, India, November 18th-December 5, 1961, were announced.

ECUMENICAL

World Day of Prayer

The 1960 observance of the World Day of Prayer will take place on March 4th. Begun in 1887, and taken as a re-

sponsibility of the National Council of Churches' general department of United Church Women in 1941, the observance has grown to encompass 145 geographic areas on six continents and their neighboring islands.

Since 1941, women of a different country each year have prepared the form of service for the day and chosen its theme. For 1960, this was done by the Women's Inter-Church Council of Canada under the title, "Laborers Together with God."

Offerings taken at the services go to various projects of relief, education, and pastoral care throughout the world.

ENGLAND

Regrets the Ladies

An official statement issued by the Church of England has expressed regret that the Church of Sweden, by its decision to ordain women, has taken a step which might "introduce a cause of dispute" between the two Churches.

The statement said that it has been made clear in private letters exchanged between the Archbishop of Canterbury and Archbishop Gunnar Hultgren of Uppsala, Primate of the Swedish Church, that the Church of England would not take any part in the controversy in Sweden.

"The ordination of women in the Church of England would be out of the question," the statement said, "and there would be general regret that a Church with which it has such long friendly relations should by taking this step introduce a cause of dispute."

by the Rev. DEWI MORGAN

Triple Consecration

Westminster Abbey will be the focus of prayers from many parts of the world on Lady Day [Feast of the Annunciation, March 25th] when three bishops are to be consecrated there. Among them is represented a vast area — the Ven. J. H. Phillips, will be Bishop of Portsmouth; Prebendary Stanley Eley, will go to Gibraltar, and the Rev. A. W. Goodwin, Hudson, will be a coadjutor of Sydney, Australia.

Milestones

The new dean of Truro is to be the Very Rev. Henry M. Lloyd, at present dean of Gibraltar. He will be the first dean of Truro, since the office has previously been held by the bishop of Truro. During his time at Gibraltar, Dean Lloyd has twice had to undertake the restoration of the cathedral, once after war damage and once after a lighter had blown up in the harbor and shattered the fabric.

Mother Elizabeth, foundress of the Order of St. Elizabeth of Hungary, has died at the age of 91.

Continued on page 17

he world does not want...

A Pale Imitation

by the Rev. Frederick W. Blatz, D.D.

Rector, Trinity Church, Washington, D. C.



This article is from an address delivered by Dr. Blatz at the midwinter assembly at Philadelphia Divinity School in 1959.

It has been said frequently that the religious revival of the past several years is over and done with, and that we are due to be swamped in a tidal wave of secularism such as the world has seldom seen. If this is true, it can only mean that we have never had a religious revival in the first place. A friend of mine in Washington, Rabbi Panitz, descants on this subject now and then, to good effect. He says that we have not had any really religious revival at all, certainly not in the sense of a great deepening and heightening of spiritual understanding. We have seen, he goes on to say, the emergence of what he calls an "edifice complex," in the tremendous building boom that has hit the Churches since World War II. I was involved in that process long enough to realize that much of the church building going on today is not at all the symptom of a religious revival. The building boom is only catching up on a 20-year backlog in the Church's building needs. The church I built should have been put up 20 years before, but that would have been during the Depression, when there was no money. When the war came along, people had money, but materials were not available. After the war was over and materials once more became available we developed our "edifice complex." But

Harold Lambert

the church building going on today is not at all the symptom of a religious revival," says author.

Rabbi Panitz is right: we ought not to confuse it with a religious revival.

The very fact that we do make this confusion tells us something about the temper of the time and the mood of the Church. Just because we have been putting up a lot of buildings, we think we have been having a religious revival. Isn't it interesting that the slacking off of the building program of the Church seems to coincide with the pronouncement that the religious revival is all over?

We are in this confusion, as it seems to me, because we have not heard St. Paul tell us that we are not to be conformed to this world. His Greek word suggests that we are not to live in the pattern, or the scheme, of this world, but are to let ourselves be subject to a metamorphosis of mind and spirit. It is a worldly judgment to equate a building boom with a religious revival, and we make such a judgment because we are content to live after the scheme of this world.

Many times I hear the accents of a man who died when Plato was scarcely sixteen years old. His name was Protagoras, and much of his thought can be summed up in a famous phrase, "Man is the measure of all things." Surely this describes the temper of much contemporaneous thinking. "Man is the measure. . . ."

Man the Measurer

Perhaps we would change this slightly today, and say, "Man is the *measurer* of all things." Certainly it is a common worldly belief today that the only things really significant are the things that can be measured; and therefore the most important thing about man is his ability to measure. Our greatest concern in the field of education is that we are not turning out enough mathematicians and scientists. Which is but another way of saying that we are not turning out enough *measurers*. There is no comparable concern that our seminaries are not crowded to capacity, and that we are in short supply of clergy to man essential and strategic positions in the Church. The world is not greatly concerned about the Church's problem, because the world does not wish to puzzle itself about the immeasurables and the imponderables of the Spirit. The world will understand us only if we offer something that can be measured, for measurement is its standard of judgment.

A building boom means a religious revival. The slacking off of the building boom means that the revival is over. But this is not the only way in which we make this kind of judgment. We measure the significance and value of what a man does in the Church by the size of the operation with which he is associated. When we receive a call to a parish, what is the first thing we do? We quickly turn over the pages of *The Episcopal Church Annual* to see how many communicants are listed. We want to know how big the parish is before we will have anything to do with it.

When we consider a man for the episcopate, we often judge his fitness by the size of his parish. We measure the success or achievement of a man's priesthood by the dimensions of his parish, the number of organizations and activities he can keep going in the parish house — and all the other material criteria by which the world forms its judgments.

We are conformed to this world in a vicious way. We bind ourselves to it, forgetful of what the Apostle says in another place, that "the fashion of this world passeth away." Man is a measurer, of course, and none of us would deny this fact or its importance. All would agree that man's capacity to measure is divinely given. But man is more than a measurer, if only because the significant things of his life are the things that are immeasurable.

"We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4:18).

Call this St. Paul showing his Platonism, if you will, but to be bound to measurable things is eventually to be involved in the fashion of the world that passeth away, to be caught up in death rather than life. The hymn writer says, "For the love of God is broader than the measure of man's mind." This, at least, is one thing we cannot measure — the love of God — and it is the one thing which invests life with meaning and significance and purpose. We can be thankful that the really deep springs of life are beyond measurement; and that to measure is one thing, but to accept the reality of the Immeasurable is another, and, indeed, the beginning and the end of our life in God.

Standards and Methods

It is not only that we bring the *standards* of the world into the Church — man the measure and man the measurer. It is also that we bring the *methods* of the world into the things we do. We measure achievement not only by the size of what a man does, but also by the methods he uses in his work. For instance we seem to have adopted as a cardinal principle of our evangelism the old saying, "The way to a man's heart is through his stomach." We are trying to preach the Gospel in many places by first getting men's stomachs comfortably filled, and then trying to fill their minds and souls with the meat of Christ. I am well aware of the fact that in many places in the world today there is a physical hunger that needs to be satisfied before we can do anything about spiritual hunger. But there are few places in this wealthy country of ours where we need to invite people in to a parish supper before we dare invite them to come to the Table of the Lord. When I see the amount of eating that goes on in some parish houses I am reminded of some other words of St. Paul:

"For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things" (Phil. 3:18-19).

I do not say that I would eliminate parish suppers altogether, but I am quite in accord with the Rev. Carroll Simcox, who has said recently that we need to center our life in the Church not around the coffee table, but around the Holy Table. At least, let us come to the Holy Table first, and then we shall find that the coffee table can have some meaning.

Mashed Potatoes and Chicken Salad

If our parish houses were demolished it would not be the disaster many people think. After all, the parish house is a relatively modern innovation: it goes back not more than 100 years, to the work of the Rev. William Augustus Muhlenburg of New York City. Dr. Muhlenburg saw in his day that the Church needed a building to be the instrument of its social concern, its care for the bodily and mental welfare of people. I would not destroy the parish house, but we do need to think about the proper use of a building which is too often now the actual center of the Church's life. The center, of course, ought to be the Altar; and the real parish supper must be the Supper of our Lord, our Holy Communion in His Presence and at His Table. Instead of filling people with mashed potatoes and chicken salad, in the hope that if we can lure them into the parish house maybe we can somehow inveigle them into the church, we might make our parish house training centers for the witnessing task of the laity. We might use the techniques and resources available to train Church people to do their job which is to go out and make disciples. We believe in the priesthood of the laity, and we talk a good deal these days about the Lay Ministry of the Church. If we really mean what we say, we shall find some effective way to help people fulfill this calling, for to be a Lay Minister is a vocation, and nothing less. Toward the fulfillment of this vocation we can make better use of our parish houses than many of us are making.

Above all, I am concerned that we have the courage not to be conformed to this world, not to live in the fashion of this world. The price of being in the world may be to be of it, and a certain amount of worldly conformity may be inevitable. But the world does not really want the Church to be but a pale imitation of itself. Our people look to us to give them more than the world gives. Our Lord said, "Not as the world giveth, give I unto you." We can do no less, and we begin with a determination not to be conformed to this world, but to be transformed by the renewing of our mind, that we may prove what is that good, and acceptable and perfect will of God.

mechanically successful

personally failing

We need

A Lenten Rule



Luoma Photo

For Jesus' sake, keep Lent.

by the Rt. Rev. William Fisher Lewis
Bishop of Olympia

Some indolent eggheads have sold a bill of goods to us mushy Americans referring to the illusion current in times that irresponsible and unordained living is the freedom man's soul desires. Perhaps these two ways of putting may suggest something of the division between modern thought and life. For 35 years, we have been attempting to go one way in scientific achievement and the opposite way in personal life and relationships.

Many of the finest minds of our day prize the exactness of formula and the sureness demanded by scientific progress. Our mechanical achievement requires more uniform parts, and relies on measurements accurate to unimaginable fractions. Space missiles, modern office machinery, and the machines in our kitchens bear witness to our capacity for order, discipline and exactness, and its effectiveness.

How strange then that we should almost have discipline disorder, the unrestrained and uncontrolled, in our personal and social living. Many circles words like duty, discipline,

rule of life, self-denial are thought of as either indecent or mediaeval. Can you imagine a modern poet of the progressive school composing a hymn to the joys of Lent? Or a "beatnik" praising mortification? How I feel is obviously irrelevant to a formula or a finely machined cog; but how I feel is considered all important in my dealings with God or my family. What a silly diversity this is! No wonder we are mechanically successful and tragic failures in so many personal relationships.

Against this folly the Church says: "Fast!" "Keep Lent!" — "Re-order your time and your spending of money; re-think your diet. Put up some sort of a struggle against that sin which makes chaos of your lives!"

Since we live in a time when such thinking is so unpopular and so completely out of fashion, this counsel is far easier to write than to accept. We make a Lenten rule (if we bother at all) in somewhat the same tongue-in-cheek fashion of a New Year's resolution. No one expects us really to keep it for 40 days. We would do better perhaps if "circumstances did not become so difficult." But they always do; and our wills and devotions are that

much weaker because we made a beginning and failed.

I would bid you, then, make a beginning and set a rule for these next weeks. Make it a simple rule, that you can hope to remember and to keep. Make it sufficiently demanding to involve some sacrifice of will and preference. Try to select regulations that will bring some order into disorder, in your heart and life. Unneeded food, squandered time, money frittered into useless nonsense. These are areas that need attack.

Finally, let all that you do be done as a personal offering for Our Lord. Otherwise only failure waits us. We will get no help from the secular world around us. Most of our contemporaries will think us a bit odd if they find we truly intend self-discipline. But because we are sentimental, we can put this hazardous quality to work for good and set our rule in the frame of very intimate discipleship. As we consider what He has done for us, as we recall His suffering and death, the prayers He has answered, the blessings He has given us, as we think of His promise to be with us and His continuing Presence in Communion and worship; under these circumstances, we can hope to find the strength and reinforcements of spirit to do these things that Christian men and women have found consistently useful throughout the years and centuries of experience. For Jesus' sake, keep Lent.

Fools for Christ's Sake

The clergy placement system of the Episcopal Church is a contradiction in terms. There is no such system.

A letter in our issue of February 14th asserted that returned missionaries and armed forces chaplains often find themselves without any openings for service at home. This week, the letter is cogently seconded by one from the Rev. James C. Crosson, a retired Air Force chaplain [see page 5].

As long as a priest of the Episcopal Church moves within relatively narrow limits, he is about as secure in his employment as mortal man has any right to be. As a diocesan missionary under the bishop, he may be moved from one place to another, but he is unlikely to be simply discharged. If he becomes rector of a parish, it takes the united disapproval of vestry and bishop to force him out, and then only by a quasi-judicial proceeding under the scrutiny of the standing committee. But once a man gets out of the narrow limits of the "normal ministry" he seems to lose his claim upon the concern of the bishop or the loyalty of the Church. He is an outsider knocking on the door, with no better chances of admission than a minister of some other communion seeking Holy Orders.

It seems that the Church is still operating on the old theory that a priest is not supposed to move. Ordination to the priesthood is always ordination to a particular place or "title." The rector's contract with the parish is theoretically a "life contract" which can be terminated only by the consent of both parties. Everything in the "system" militates in favor of the priest's staying in one place. If his past history shows a rapid succession of moves, he is suspect. And if he is out of work, he is really in trouble.

Experiments are undertaken from time to time to do something to improve the situation. Retired Bishop Lawrence is tackling the problem in New England on a provincial basis. A priest in Ambler, Pa., has attempted to develop an objective system of listing men who are interested in being considered for vacancies. *THE LIVING CHURCH* a few years ago explored the question of setting up a periodical listing of vacancies, but the majority of bishops to whom we wrote expressed disapproval of the project.

It is a well known fact that bishops do not trust each other's personnel recommendations. Each one tries to pass his misfits on to the others.

The nearest thing to a useful resource is the priest who has a special talent for being a "go-between." There are quite a few such scattered around the country, who make a hobby of fitting men to places and places to men.

Commissions of General Convention have tried

again and again to do something about clergy placement. During the Depression years this was a favorite subject of Convention discussion. With the coming of World War II and national prosperity, the problem became redefined in terms of "clergy shortage." As of today, some people still talk about clergy shortage, but more and more is being heard on the subject of clerical unemployment.

Probably, the supply of clergy and clerical jobs is in reasonably good balance today. This does not mean that the problems of clergy procurement and seminary training are all solved — far from it. But it does mean that the main difficulty facing the existing body of clergy is the slowness, clumsiness, and simple idiocy of the Church's methods of finding men for jobs and jobs for men.

The bishop of the diocese carries the greatest load of responsibility for clergy placement. As head of the diocesan missions, he is the largest direct employer of clergy. As chief pastor of the parishes, he has rights and duties in connection with their selection of rectors. As ordainer and sender of Christ's ministers, he has the obligation of being a spiritual father to all his priests.

On the other hand, the bishop has responsibilities to the laity also. He has no duty to place incompetent clergy in missions or parishes simply because somebody made the mistake of ordaining such persons to the priesthood. He cannot foist such men off on the institutions and chaplaincies under his supervision simply because the people served have no voice in the matter. He cannot multiply jobs around the diocesan offices for men who have shown themselves incapable of functioning usefully anywhere else.

Nevertheless, each bishop tries to live with his own mistakes. (We wonder sometimes why new bishops have to make the same mistakes all over again, overriding the wisdom of examining chaplains, standing committees, and seminary deans.) In most dioceses the bishop has his own supply of marginal or submarginal clergy to whom he feels that he owes a living. They are shifted around from place to place or allowed to stagnate along with the parish or mission they serve until an opportunity for swindling a brother bishop arrives.

It is against this background of tenure, or semi-tenure, within the diocese that the bishop views the prospect of taking on a returned missionary or chaplain. Will this man be an asset or a liability? Why did he leave the "normal ministry" in the first place? If the clergy could be freely hired and fired, it would be easier for the unknown priest to be taken in. If he didn't work out well, he could be let out without difficulty. But the bishop can't afford to add to his list of near-unemployables. Lacking any reliable way of assessing the man's abilities, he decides he would rather take a chance on somebody he knows, or at least on somebody who has been functioning in a normal setting and making a record — good, bad, or mediocre — which the bishop can evaluate. So, as the game of musical chairs goes on, there is often no seat for the man who has been serving in the chaplaincy or the mission field.

But there is always a shortage of good curates —

assistant priests, who work not under the bishop but under the rector of the parish. Why can't the returnee serve as a curate? One reason is that he very likely doesn't want to. Curates get very little pay and have about the same spiritual relationship to the rector that an understudy has to a movie star. Then again, the chances are that the curate is supposed to be a beardless youth who "will be good with the young people," joining in their dances and sports and larding his sermons with a dash of jive talk.

The picture is, we admit, somewhat overdrawn. Many returned missionaries and chaplains have found themselves accepted promptly by bishops, priests, and vestries, and have gone on to new achievements in the parochial ministry. A few really do belong to the ranks of the misfits who ought not to be entrusted with the cure of souls. The great majority do, after a year or two or three, find a place in the life of the Church at home. The National Council does what it can to ease the transition of missionaries from the field to the Church at home. Probably most (but not all) of the hardship cases arise when the returnee does not wish to locate in the diocese from which he went to the field.

Nevertheless, the problem is a serious one — and it is just one example of the waste of human resources that goes on under the Church's present non-system of clergy placement.

We do not know the answer. If bishops are, as some clergy think they are, responsible for keeping their men employed, then bishops should be given more power than they now have. Like the Methodists, they should be able to hand out annual assignments to all their clergy which will come a little closer to the goal of putting the right man in the right place. Under such circumstances, a man would have tenure in the ministry but not in any particular position.

But if the Church goes along with the present idea of tenure in parishes and something approximating tenure in the diocesan mission field, then it is just naturally going to be difficult for people to break into

this jealously guarded domain. Once they are out, they will have to stay out until a bit of luck and a bit of scrambling put them on the inside again.

But then, who will go into the chaplaincy? And who will go into the overseas field? The answer is the same as it always was — only those who are willing to be fools for Christ's sake.

Hebrew Episcopalians

After giving a talk in St. Paul's Church, Jackson, Mich., according to *Time* magazine, Harry Golden told a newspaper reporter of his "Golden Plan to End Anti-Semitism." In brief, it consisted of a proposal that the five million Jews of the country announce their intention of entering the Episcopal Church the next time they heard of any anti-semitism.

This, according to the well-known Jewish writer and commentator on human foibles, would make the Episcopalians "organize anti-defamation leagues and police anti-semitism for us."

Well, a good many Jews have joined the Episcopal Church in this country at various times. Some of them have risen to high office — Bishop Schereschewski of Shanghai; Bishop Nicholson of Milwaukee, for example. Some of our best Episcopalian friends are Jews, or used to be Jews if you take the word to refer to a religious position.

The clergy would be heartily in favor of the move, hoping to get their stipends raised to something a little closer to the rabbinical pay scale. The people who run Church institutions would be enthusiastic about enlisting some of the world's most charitable people in support of their causes.

There's always room for five million more people of the calibre of our present Hebrew Episcopalians.

INTERNATIONAL

Continued from page 12

Mother Elizabeth, who was a daughter of portrait painter Sydney Hodges, died the Order in 1913. Through many vicissitudes the Order has done a great deal of work, especially in poor parishes.

In 1927 Mother Elizabeth branched further afield by opening the Pioneer Mission in Western Australia, an area that at that time had few doctors or clergy. It was her persuasive appeals with what has been called "their mingling of pathos and a Franciscan sense of humor" which made the new work possible.

She had a devoted following as a writer and was always managed to combine practical work of administration with the spiritual on which shone through her books. Among the best known are *The Restoration of the Sacred Heart* and *The Vocation of the Soul*.

Sir **Giles Gilbert Scott**, architect of Liverpool Cathedral and many other notable modern buildings, has died at the age of 79. He was knighted on the spot in 1924 when King George V visited the cathedral in building. Scott was 22 when he won the open competition for its design.

Dr. Baddeley Dies

Dr. Walter Baddeley, Bishop of Blackburn, England, died in Clayton-le-Dale on February 10th at the age of 65.

Before accepting the Blackburn diocesan office, he had served as Bishop of Melanesia, having been appointed at the age of 38, and serving through the years of World War II, as chaplain to the Fiji Military Forces. In the Solomon Islands of the South Pacific he administered a hospital and a leper colony from

a secret jungle hide-out when the Japanese invaded the islands. Later he helped to care for Allied forces wounded on



Tulagi and Guadalcanal. He was awarded the United States Medal of Freedom with palm in 1945. During the war period he was given the rank of lieutenant colonel in the British Solomon Island Forces.

In 1944 he visited this country as a guest of the Presiding Bishop, telling about the inhabitants of his diocese who spoke 31 languages, 16 of which he had mastered.

Continued on page 18

sorts and conditions

THE OTHER DAY we were sitting around the Sunday morning breakfast table, talking of this and that, when the conversation turned to the question of a Christian's grief at the death of his loved ones. If you are a Christian and you know that the departed was strong in his faith and at peace with God, why should you be sorrowful?

AS ST. PAUL said, "I would not have you be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." Yet these words of cheer had not sufficed for us, we remembered, when my father died. We didn't have the faintest doubt of his reaching his heavenly destination, but this did not remove the sorrow of the parting.

ANOTHER scriptural passage made a great deal of sense to us at that time. It was the scene at the grave of Lazarus in St. John 11. "Jesus wept," the evangelist says. "Then said the Jews, 'Behold how he loved him.'" It is natural and right for a man to grieve in such circumstances.

THERE WAS no hint of lack of faith in Jesus' mourning at the death of Lazarus. Nor is there any lack of faith in the mourning of his followers when they lose a parent, a friend, a husband or wife. The finer, more Christian, more loving the person was, the greater the gap in our lives left by his departure. Though heaven may be richer for his presence, earth is poorer, for a while at least, by his absence.

THE TEARS of those who are left behind are the unforced testimony of our love.

SOMETIMES I get a feeling that our stiff, embarrassed Anglo-Saxon funeral customs are about the least religious known to man. They don't express faith in a joyous resurrection half as much as they express a refined distaste for natural human emotions. Undoubtedly emotionalism can be carried too far, but so can stoicism.

YET, it is true that in our sorrowing we ought not to be "as others which have no hope." It is not reasonable to focus all our memories of the departed indefinitely on the moment of departure. Most of the time he was with us he was living, not dying. The joyful memories eventually reassert their joy-

fulness because we do have hope. They testify not only of the past but of the future. The "nevermore" of despair is overwhelmed by the "evermore" of faith.

TIME heals grief, but not in a way that is satisfying to those who have loved deeply. If the pain merely fades and withers under the slow attrition of nature, what dignity or loyalty is involved in that? We would rather produce fresh tears every day than dry them away merely because we have forgotten.

THE HEALING of the Christian's grief should be a process of remembering rather than a process of forgetting — a returning sense of gratitude for God for the life He has made a part of ours and a joyful looking forward to the heavenly reunion He has promised us. Christian love will remain untarnished after the last tree has fallen, the last mountain worn down, the last star become a cinder. In the vast time-scale of eternity, our brief partings are but the episode of a moment.

THE THING that remains with us during this period of separation is the meaning of the life that was entwined with ours. Death does not sum up its meaning any more than the period on the last page sums up the meaning of a book. Our beloved dead are still alive even though we cannot see them or speak to them. What they are is what they were, maturing into the perfection of their eternal destiny.

THIS DESTINY is ours, too. As we grow in the knowledge and love of God, we grow closer to those who have gone before us and rest in Him. When we first loved family, friends or sweetheart, we perhaps did not know that they were God's minister to us. Now we must come to understand that our love for them lived within the context of His love for us. It never meant anything without Him, and today it still means nothing without Him — "that God," as First Corinthians 15:28 says, "may be all in all." Or, in the Revised Standard Version, "that God may be everything to everyone."

PURSuing EACH OTHER like children through the woods, we stumble upon a vision we hardly realized we were seeking. One of us has outstripped the other, but we shall explore this new kingdom hand in hand.

PETER DAY

INTERNATIONAL

Continued from page 17

His usual mode of travel was in the motorship, the *Southern Cross*, (one of eight of that name) in which he covered about 23,000 miles a year, and which American Churchpeople helped to purchase.

He received his education at Keble College, Oxford, and Cuddesdon. He received the honorary S.T.D. degree from Columbia University. In World War I he was an officer in the British Army receiving the Military Cross and the D.S.O.

Before assuming the Blackburn office he had been translated briefly to Whitby, England.

IRELAND

Milestones

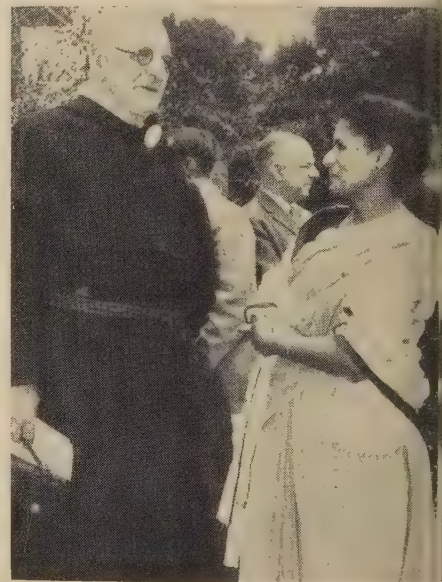
The Rt. Rev. William Shaw Kerr, Bishop of Down and Dromore from 1944-5, died recently in Belfast at the age of 81.

AUSTRALIA

Advice on Sunday

The Most Rev. Hugh R. Gough, Archbishop of Sydney and Primate of Australia, has warned Churchmen against condemning Sunday sports.

Writing in his diocesan newsletter, he declared that the Church has no right to lay down rules for those who are not members. Extremist attitudes on Sunday games, he pointed out, could be responsible for driving young people away from the Church "because they could say, with some truth, that there was little difference



The Rev. A. G. Herbert, an Australian Anglican delegate to the National Conference of Australian Churches in Melbourne, Australia, talks with Indian visitor, Miss Renuka Mukerji, principal of the Women's Christian College, Madras. The conference was sponsored by the Australian Council of the World Council of Churches and drew 430 delegates of Protestant Churches, as well as Roman Catholic Evangelical Lutheran, and Seventh-day Adventist observers.

them in going for a walk and in playing a game of golf." Instead of harsh, negative condemnation, we should demonstrate a better way, prove by our example that to spend day in worship and rest means joy and efficiency," the archbishop said. Christians, he added, should boldly declare to the world that one of the fundamental secrets of happiness is "a Sunday well spent." He urged Christians to attend church at least once each Sunday, and three times if possible.

Then if Sunday is spent in corporate worship, in private reading, in acts of kindness and helpfulness to others, in helping in the work of the Church, there will be no time for anything else, and the question of what to do or not to do on weekdays will not as a rule arise," declared the archbishop.

[RNS]

ON CURTAIN FILINGS

Correction

The Prague Radio branded as "simply untrue" reports of alleged travel restrictions on clergymen in Communist Hungary, which it said appeared in the foreign press.

It said that last year 100 Hungarian clergymen of different Churches traveled to 14 foreign countries, and the same

number of clergymen from 12 other countries came to Hungary.

"At present, five Hungarian Protestant theologians are studying in East and West Germany, Switzerland, and Holland," the Budapest Radio declared, adding that Hungarian clergymen are subject only to the same travel regulations affecting laymen.

[RNS]

AFRICA

Strife and the Church

Anglican and Roman Catholic authorities in Uganda's northern province have urged their people to join in fellowship with each other and to put aside hatred and bitterness, according to RNS. A joint letter was read in churches in the area, pointing out that divisions which exist are not religious but political, and that some of them go back to old rivalry between clans. Stressing that Uganda is facing "a time of great testing and difficulty," the message said that it is "a matter of great concern for all that the future government be based on true justice and freedom, according to Christian principles."

A British protectorate since 1894, Uganda is in the process of mapping plans for eventual self-rule. No date has been set for its independence.

THE LIVING CHURCH's correspondent in

England reports that the Church has been among the sufferers from recent riots in Uganda, and that the Rt. Rev. Lucian Usher-Wilson, bishop of the diocese, says they have intensified "an already bitter tribal animosity" between the Bagisu and the Bakedi people.

The riots will pauperize Churchpeople who have made magnificent efforts toward raising funds for the first stage of their new cathedral. They were within £3,000 of their £15,000 goal, most of it raised locally. It will also be more difficult to find the already insufficient clergy stipends — £5 a month.

One of the subjects discussed at the recent diocesan synod was the development of the present diocese of Uganda into a province, for which at least four dioceses would be necessary.

ORTHODOX

Consecration

Archimandrite Anatolios Georgiadis has been consecrated Archbishop of Tiberias in Israel. The see is under the jurisdiction of the Greek Orthodox Patriarchate of Jerusalem.

Officiating at the ceremony in the cathedral at Athens were Archbishop Theoklitos of Athens, head of the Greek Church, and four bishops.

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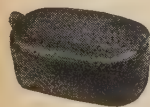
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of the Patriarchate of Jerusalem, Archbishop Anatolios was scheduled to leave Greece shortly to assume his new duties.

Fifty-eight bishops of the Orthodox Church of Greece are to meet in a special assembly May 4th, at the request of the Church's Holy Synod.

Topics on the agenda include nomination of bishops to fill eight vacant metropolitan sees, the naming of candidate archimandrites for election as bishops in the future, and discussion of the government bill amending the Church's constitution. [RNS]

JERUSALEM

Exile

Three members of the Armenian Patriarchate of Jerusalem, the Rt. Rev. Shnork Kaloostian, the Very Rev. Torcom Manougian, and the Very Rev. Vasken Kurbizian, were expelled from Jerusalem by the Jordanian police last month. They were given no explanation for the act, nor were they allowed to communicate with their respective consulates. Bishop Shnork and Fr. Torcom are American citizens. Fr. Vasken is a citizen of Lebanon.

Earlier, the patriarch-elect, Archbishop Tiran Nersoyan, was apprehended and sent into exile in the same manner.

FRANCE

Gifts and Prayers

Recently the Very Rev. Sturgis L. Riddle, dean, and the vestry of the American Pro-Cathedral of the Holy Trinity in Paris sent a gift of \$2,500 to the Presiding Bishop. Dean Riddle wrote that, although the convocation of American Churches in Europe is not a diocese, the Paris cathedral wished to have a share in supporting the work of the general Church.

In addition, the cathedral has given grants of aid to parishes in Nice, Florence, and Munich. In special offerings, it contributed to the relief of the flood disaster in Fréjus, France, and on Theological Education Sunday to Cuttington Divinity School in Liberia. The Junior Guild, the women's social service organization of the cathedral, contributes to relief needs and children's aid, mostly in France. The cathedral's Men's Club supports a French scholarship student at the Episcopal Theological School in Cambridge, Mass.

A new marble altar rail with hand-wrought sanctuary gates, the gift of Mrs. S. Pinkney Tuck, was recently dedicated by Dean Riddle. This gift, which completes the original plans for the cathedral, was made in memory of Mrs. Tuck's daughter, Martha Douglas Weiss, who was confirmed there. The former brass altar rail has been given for use in the new chapel of the American Hospital in Paris.

Mrs. Tuck is the wife of the Hon. S. Pinkney Tuck, a cathedral vestryman and a former American ambassador to Egypt.

In connection with the Week of Prayer for Church Unity, an ecumenical service was held at the American Pro-Cathedral, and was attended by an international, interchurch congregation which overflowed the building. Pastor Marc Boegner, president of the Reformed Church of France and former president of the WCC, gave the intercessory prayer. Pastor Charles Westphal preached, Ecclesiastical Inspector Etienne Mayer of the Lutheran Church led the Creed, and the Rev. Henry Brandreth of St. George's Anglican Church, read the lessons. Bishop Meletios, of the Greek Orthodox Church, gave the blessing. Many other clergy were in the procession. Msgr. Dumont of "Istina," the Roman Catholic Dominican institution charged with ecumenical affairs, attended, as well as Professor Zander, of the Institute of Orthodox Theology. After the service there was an "agape" meal in the cathedral house.

SCOTLAND

Milestone Ahead

The Rt. Rev. K. C. H. Warner, Bishop of Edinburgh, has informed the diocesan council that he proposes to resign his bishopric at the end of May, 1961, when he will have passed his 70th birthday.

Bishop Warner was consecrated in 1947. Before he was ordained, in 1923, he was a partner in a firm of solicitors at Tonbridge, Kent. He was awarded the D.S.O. in World War I.

by the Rev. THOMAS VEITCH

Layman Honored

Her Majesty the Queen has conferred the Order of the British Empire on Mr. H. J. N. Fentiman. The citation reads: "Mr. Fentiman has been secretary and treasurer of the Representative Church Council of the Episcopal Church in Scotland since 1933. The duties related to this post have carried responsibility and he has discharged them in an unsparing and devoted manner." Congratulations have been pouring in to Mr. Fentiman from all over Scotland, for he has been not only a dedicated servant of the Church, but a guide and friend to many clergy and congregations who have found Church finance a problem. He is a lay reader in the diocese of Edinburgh.

Legislation

The Consultative Council on Church Legislation recently met and considered the following matters: (1) The difficulty of satisfactory nomenclature for charges which are not officially incumbencies presided over by rectors. Normally such a charge is called an independent mission

under a priest-in-charge. A subcommittee now recommends that the term "vicar" should be applied to the priest, and "vicar" to its priest. (2) A proposal that Offices of Instruction might be placed in the Prayer Book in addition to the catechism and that various variations of the Communion might be used for experimental purposes. (3) A proposal to try to work out the most beneficial method of emulating the diaconate in the present circumstances of the Scottish Church. (For the idea of some sort of permanent vicar has been talked about — perhaps as a way of employing men on a time basis.)

Two principal matters dealt with were the election of bishops and the setting up of a new body to deal with church legislation. At the moment bishops are elected on a diocesan, democratic — each charge sending its priest and layman to the election. The problem has been to find a *via media* between the widely held views: that the retention of a wholly diocesan electorate could result in the sacrifice of general needs to demands of diocesan particularism, and that one of the foundations of the growing mutual confidence between the bishop and his clergy can be found in the fact that he was elected by them. The Committee's recommended solution was to retain diocesan election and introduce a provincial consultative



which would suggest names to the diocesan electors and could consider any suggestions which were submitted to it for its purpose.

The leading recommendation of the report of the committee on legislative matters was that there should be lay members (including possible lady members) of the provincial synod (now purely a clerical meeting). This would render the consultative Council redundant. The Council endorsed the advice to bring about its own demise and foresaw for the proposed new system not only greater efficiency but also a closer adherence to the practice of the early Church.

In connection with all this it has to be realized that until now the Scottish Church has been laboring under one or other odd difficulty. The Representative Church Council is a democratic body of clergy and laity which meets annually and deals only with purely business matters. The Consultative Council was a much smaller, but also democratically elected body, which dealt mainly with spiritual problems. There has been no place for the clergy and laity could together dis-

cuss policy and current problems. This lack has become increasingly felt in view of the great issues such as reunion which now confront the Christian community. The inclusion of lay folk and more frequent meetings of the provincial synod should go far to meet this need.

Laurie of Old St. Paul's

Just off the High Street (the Royal Mile) in the Old Town of Edinburgh stands Old St. Paul's Church. The congregation traces its descent from the people who followed Bishop Rose from the High Kirk of Edinburgh when the Episcopal Church was disestablished in 1790. Its best known incumbent was the Rev. Canon A. E. Laurie, who ministered there for over 40 years. He died 25 years ago but both in life and death he has been a legend in the Church in Scotland. Before the war \$6,000 was raised towards a memorial, but the outbreak of hostilities put an end to the effort for a time. The present rector is reviving the scheme and another \$3,000 is to be raised. It is hoped that with accumulated interest \$18,000 will be available for the memorial.

Words on Prayer

Commending to the women of the Scottish Church the Women's Day of Prayer, the Most Rev. Thomas Hannay, Primus and Bishop of Argyll and the Isles, wrote in the Church's Newsletter, "Three things have to be remembered if we are to pray aright and effectually — the basis, the object, and the essence of prayer. Its basis, the choice of God. Its object, to put the will alongside God's will. Its essence, the surrender of the will.

"From this it is clear that prayer is costing; it is not the sound of the voice praying, nor the occupation of the mind on matters for prayer, though these are necessary. It is a continual offering up of the whole personality, of every thought, word, and action to God in self-dedication through our Lord."

Cathedral Problems

The Cathedral Church of St. Mary's in Edinburgh has recently applied to the Court of Session to have its constitution altered and its foundation trust adapted to suit present problems. The constant rise in costs is hitting the cathedral very hard and these moves give the trustees the power to reinvest funds and to reduce the staff if necessary. It costs some \$42,000 a year to keep the cathedral going. Meanwhile St. Paul's Cathedral in Dundee has hit a bad spell — all its investments have had to be realized and all its property sold, and it still has a bank overdraft of nearly \$10,000. The situation is very serious and doubts are expressed as to whether St. Paul's can continue as the cathedral if another church may be adapted for this purpose.

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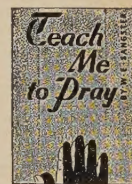
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LETTERS

Continued from page 5

do with them? What does the future hold for these young men in their own land? Where can they go to school in our land, and who will bring them here and return them to Africa?

Please write any suggestions to me at St. John's Cathedral, 318 Silver Ave., S.W., Albuquerque, N. M.

(Very Rev.) FRED A. CROFT
Dean, St. John's Cathedral

Albuquerque, N. M.

Bishop of North Carolina

In the February 7th issue of THE LIVING CHURCH, the caption under the photograph of the meeting of the Joint Commission on Ecumenical Relations, held January 21st and 22d, in Washington, has an error.

Your records will show that the Rt. Rev. Richard H. Baker is Bishop of North Carolina, having become diocesan on April 6, 1959, when Bishop Penick died.

Bishop Baker was bishop coadjutor. We anticipate a new bishop coadjutor for the diocese after election by the convention.

IRENE B. BENNETT
(Mrs. I. T.)

Secretary to Bishop Baker

Raleigh, N. C.

Editor's Note: The Rev. Thomas Fraser has accepted election as bishop coadjutor of North Carolina subject to the necessary consents [L.C., February 14th and 21st].

Mentally Retarded

Thank God for the Brentwood, Pa., program for mentally retarded children carried on under the auspices of St. Peter's, Brentwood [L.C., December 13, 1959]. I would especially like to know, with reference to the program carried on "Inside the Red Doors" at St. Peter's, how did this parish pave the way for the presence of the children? Because it is not "tolerance" but respect or acceptance which these families need to feel their children are receiving. A family with such a child is usually on the defensive, and when



it feels the child is accepted it relaxes and the entire family situation is greatly improved. But with such mentally retarded children one of the greatest difficulties is preparation of the rest of the parish for their presence.

Children of the age group and I.Q. indicated in the Rev. Mr. Davies' article will probably be preschool for many years. How to keep physically big children doing preschool things is an important aspect of the over-all problem and one that needs to be discussed. Also, is the sponsoring group for this program in Brentwood, and are the spon-

soring groups of other similar programs planning for sheltered care after the parents die and the children are left alone at 20 or 30 or 40 years of age?

Mentally retarded children who are able to attend special education classes in public school present a quite different problem for the Church: integration with children possessing higher I.Q.'s. Here again, a chief factor is dealing with adults, particularly in the case the mothers and fathers of normal range children who do not want their own children involved in a Christian education program with mentally retarded children.

Parishes where such integration is denied, where a low I.Q. child's right to learn, to sing, to draw, and to have fellowship with other children in his Father's house, is banned because the parents of normal children enrolled in the Christian education program do not want these "untouchables" included, ought to consider whether Jesus meant to exclude the mentally retarded when He said, "Suffer the little children to come unto me and forbid them not."

Please let the article by the Rev. Mr. Davis be the first of a whole series of such articles on the subject of mentally retarded children and the various courageous programs dealing with this problem as a recognized concern of the Church.

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PEOPLE and places

Appointments Accepted

Rev. Richard A. Bamforth, formerly assistant Grace Church, Kirkwood, Mo., will on April come rector of Holy Cross Church, Poplar Mo. Address: 420 N. Main St.

Rev. Thomas L. Cox, formerly rector of Church of St. James the Less, Ashland, Va.,



is now serving the Church of the Ascension, Amherst, Va., St. Paul's Mission, near Amherst, and St. Mark's, Clifford.

Rev. Edward A. Groves, formerly rector of St. Luke's Church, Fort Collins, Colo., is now vicar rector at St. Paul's Church, Modesto, Cal. Address: 1707 "I" St., Modesto.

Rev. Richard D. Maholm, assistant at St.

ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A new office of the Anglican Communion suggested for intercessory prayers on each day of the year, except for a few open days in which special prayers may be offered, as desired, for other Communion, missionary societies, or emergencies.

February

British Columbia, Canada
Stephen Fielding Bayne, Jr., Bishop, Executive Officer of the Anglican Communion

March

British Honduras, Central America
World Council of Churches
Bunbury, Australia
Calcutta, India and Pakistan
Caledonia, Canada

Thomas' Church, South Miami, Fla., is now acting vicar at St. Christopher's by the Sea, Key Biscayne, Miami, a new work in the Miami deanery of the diocese of South Florida. Fr. Maholm may now be addressed at 270 Cranwood Dr., Key Biscayne 49.

The Rev. Alfred L. Mattes, formerly assistant at the Church of St. Michael and St. George, St. Louis, Mo., is now rector of Calvary Church, Louisiana, Mo., and is also serving churches at Clarksville and Eolia. Address: 702 George St., Louisiana, Mo.

The Rev. T. W. Park, formerly vicar at St. Paul's Church, Philippi, W. Va., is now rector of Triangle Parish, Waterville, Minn. Address: 209 W. Lake St.

The Rev. Robert B. Pegram, formerly rector of Holy Trinity Church, Essex, Md., will be vicar at St. Peter's Church, 346 W. Twentieth St., Manhattan, New York City.

The Rev. Richard C. Tumilty, who has been serving as locum tenens at Christ Church, Eureka, Calif., is now vicar of St. Andrew's in the Redwoods, Redway, Calif. Address: Box 517.

Ordinations

Priests

Colorado — By Bishop Minnis: On February 2, the Rev. Warren C. Caffrey, in charge of churches at Lamar and Las Animas; the Rev. Horace A. Lycett, at Steamboat Springs and Craig; the Rev. Richard R. Palmer, Aspen; the Rev. Jon M. Stark, Estes Park; and the Rev. Edgar A. Thompson, Manitou Springs.

Massachusetts — By Bishop Minnis of Colorado, acting for the Bishop of Massachusetts: On February 2, the Rev. William P. Austin, curate, St. Mary's Church, Denver.

Olympia — By Bishop Lewis: On January 11, the Rev. John H. Mighell, vicar, St. Anne's, Camas-Washougal, Wash.

Births

The Rev. John H. Hannahs and Mrs. Hannahs, of St. Mark's Church, Venice, Fla., announced the birth of a daughter, Karen Elizabeth, on January 26.

The Rev. James H. Waring and Mrs. Waring, of St. Thomas' Church, Newark, announced the birth of their first child, Stephen Knodel, on January 1.

Missionaries

Changes of work recently reported in Brazil: The Rev. Samuel Kumpei Kainuma, formerly rector of the Church of the Redemption, Sao Gabriel, R.G.S., is now in charge of St. James' Church, Curitiba, Parana.

The Rev. Rodolfo Garcia Nogueira, formerly rector of Holy Trinity Church, Rio de Janeiro, is now rector of St. Paul's Church, Rio de Janeiro.

The Ven. Gaudencio Vergara dos Santos is now in charge of the Church of the Mediator, Rio de Janeiro.

The Rev. Saulo Marques da Silva, formerly in charge of St. James' Church, Curitiba, Parana, is now in charge of a new mission in Brasilia.

The Rev. Raul Villaca Filho, formerly assistant at St. Hilda's Church, Sao Paulo, S. P., is now rector of the Church of the Holy Trinity, Rio de Janeiro.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

The Rev. Robert H. Dunn, rector of St. John's Church, Portsmouth, N. H., died February 11th, in Portsmouth.

The Rev. Mr. Dunn was born in 1896 in Freeport, Ill. He was a graduate of Princeton University, and studied at Union Theological Seminary. Mr. Dunn was ordained to the priesthood in 1928. He served churches in New Hampshire, and became rector of St. John's Church, in 1942. He was a deputy to General Convention in 1949 and 1952, and a deputy to the Anglican Congress in 1954. He served as president of the standing committee of the diocese of New Hampshire since 1947.

Mr. Dunn was the author of *Old St. John's at Portsmouth*, and *A History of the Diocese of New Hampshire: 1802-1952*.

Surviving are his wife, the former Sally Henning, a daughter, and two sons.

Edward Biddle Clay, member of the standing committee and executive council of the diocese of Pennsylvania, died February 7th, in Philadelphia.

Mr. Clay, an investment banker, was chairman of the department of finance of the diocese of Pennsylvania. He was born in Orange, N. J. He was a graduate of the University of Pennsylvania.

Surviving are his wife, the former Katherine Gossler; a son, Edward B., Jr.; two daughters, Mrs. Mary C. Worrell and Mrs. Patricia C. Hancock; and nine grandchildren.

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ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7;
Fri 10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun & 10 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10:45 Thurs 6:30; (Mon
thru Fri) Int 12:10, 5:15 EP

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun H Eu 7:30, 9, 9:15 (Children's), 11, MP 8:30,
Ch S 9, EP 5:30; Weekdays: H Eu 7, 10; also
Wed 6:15; also Fri (Requiem) 7:30; MP 9:45,
EP 5:30; C Sat 4:30-5:30, 7:30-8:30 & by appt

SEABURY-WESTERN THEOLOGICAL SEMINARY
Chapel of St. John the Divine
Mon thru Fri Daily MP & HC 7:15; Cho Ev 5:30

NEW ORLEANS, LA.

ST. ANNA'S (Nearest Downtown & Vieux Carre)
1313 Esplanade Ave., Rev. Henry Crisler, r
Sun 7:30, 9:15, 11, 6; Wed 10; HD 7 & 10

ST. GEORGE'S (Centennial Year)
4600 St. Charles Ave., Rev. Wm. P. Richardson, r
Sun 7:30, 9:15 & 11; Wed 7 & 9:30

The Living Church

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Streets
Rev. MacAllister Ellis, Rev. Donald L. Davis
Sun: Masses 7, 8, 9, 11 (High); Daily 7, 9:30;
C Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Revs. S. Emerson, T. J. Hayden, D. F. Burr
Sun 7:30, 9 (sung), 11 Sol & Ser, 5:30 EP; Daily 7
ex Sat 8:30; C Sat 5 & 8, Sun 8:30

KANSAS CITY, MO.

GRACE AND HOLY TRINITY CATHEDRAL
415 W. 13th St.
Very Rev. D. R. Woodward, dean; Rev. R. S.
Hayden, canon; Rev. R. E. Thrumston, canon
Sun 8, 9:30, 11 & daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, S.T.D., r
Sun HC 8, 9, 11 1S, MP; HC Tues 7, Wed 10

LAS VEGAS, NEV.

CHRIST CHURCH Maryland Pkwy at St. Louis
Rev. Tally H. Jarrett, Rev. Robert H. Cochrane
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main St. at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8, 9:30, 11:15 (High); Daily 7, Thurs
10; C Sat 4:30-5:30 & by appt

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkdays: MP 7:45; HC 8 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r

8, 9:30 HC, 11 M Service & Ser, 9:30 & 11, Ch S,
4 EP (Spec. Music); Weekdays HC Tues 12:10;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed 12:10; EP Daily 5:45. Church open daily for
prayer.

SAINT ESPRIT 109 E. 60 (just E. of Park Ave.)
Rev. René E. G. Vaillant, Ph.D., Th.D., r
Sun 11. All services & sermons in French.

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9; MP Ser 11; Thurs HC and Healing
Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun: Low Masses 7, 8, 9, (Sung), 10; High Mass 11;
B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat
2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c
Sun Masses: 8, 9 (Sung) & 11 (Sol); Daily 7:30
ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S) MP 11, Organ Recital
3:30, EP Cho 4; Daily ex Sat HC 8; Thurs 11;
HD 12:10; Noonday ex Sat 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Ser 12:30 Tues, Wed & Thurs, EP 5:15 ex Sat;
Sat HC 8; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Int & Bible
Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by
appt; Organ Recital Wednesday 12:30

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 15
minutes before HC, Int 12 noon, EP 8 ex Wed
6:15, Sat 5



NEW YORK, N. Y. (Cont'd.)

ST. LUKE'S CHAPEL 487 Hudson
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 8
8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry
Rev. C. Kilmer Myers, S.T.D., v; Rev. Merrill
Young, p-in-c
Sun HC 8, 9, 10 (Spanish), 11:15, EP 5; HD
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC
ex Thurs at 8, 10, EP 5:30

SYRACUSE, N. Y.

CALVARY 1507 James St. at Durston
Sun H Eu 7:30, 9, 11, MP 10:40, EP 5:30; Wed
HD MP 6:45, Eu 7; Thurs MP 9:15, Eu 9;
Healing 10; Daily MP 8:45, EP 5:30; C Thurs 8
Sat 4:30-5:30

SOUTHERN PINES, N. C.

EMMANUEL E. Massachusetts
Rev. R. Martin Caldwell, Jr., r
Sun 8, 9:30, 11; Daily 10, EP 6

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; T
6:30; Wed & Fri 12:10; Sat 9:30; C Sat 12-1, 7-8

MIDLAND, TEXAS

HOLY TRINITY 1412 W. III
Rev. George Morrel, Rev. K. C. Eade
Sun 8, 9:30, 11; Wed 11; Fri 5:15

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30;
daily 7 ex Tues & Thurs 10; Sol Ev & Devotion
Fri 8; Holy Unction 2d Thurs 10:30; C Sat

SEATTLE, WASH.

ST. PAUL'S 15 Roy St., at Queen
Rev. John B. Lockerby; Rev. James F. Bogue
Sun 8, 9:30, 11; Daily: varied times.

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Anglican; Communion, appt, appointment; B, Benedictine; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; HC, Holy Communion; HD, Holy Day; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.